C.S.
BV
2550
.R45
v. 2

Library
School
of
Theology

MISSIONS AND MISSIONARY SOCIETY

OF THE

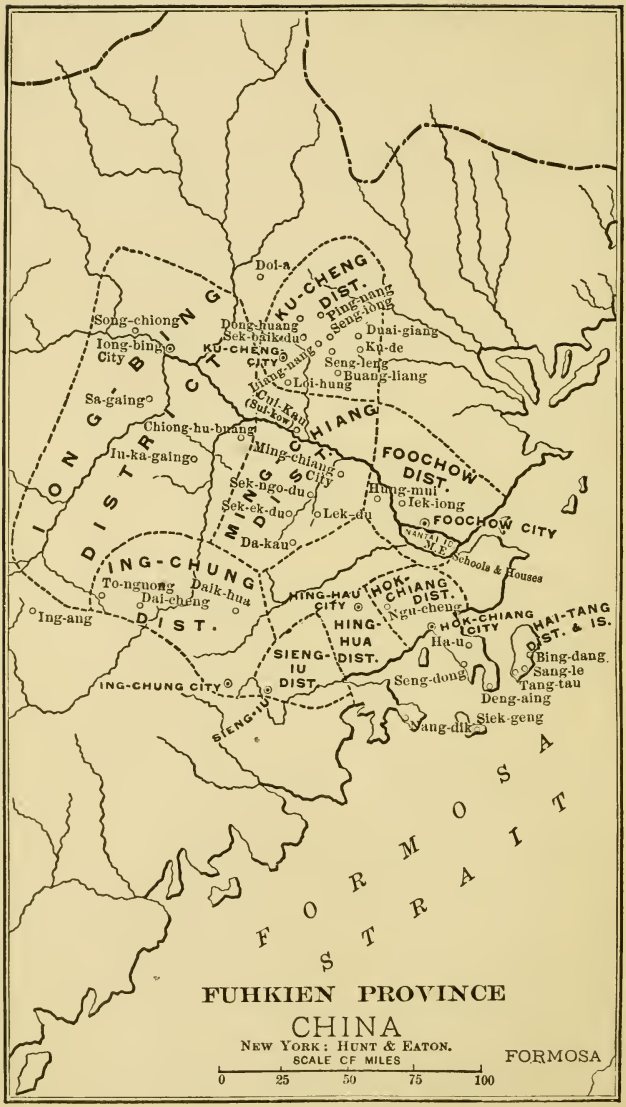
METHODIST EPISCOPAL CHURCH.

Three Volumes. Cloth. 12mo. With Maps, etc.

VOL. 1. Contains Part I. Organization and Administration. Part II. Missions Within the United States or in their Immediate Vicinity. Part III. Missions in Africa. Part IV. Missions in South America. Part V. Missions in China, and the Chinese.

VOL. 2. Contains continuation of Part V. Missions in China. Part VI. Missions in Norway, Sweden, Denmark, and Russia. Part VII. Missions in Germany and Switzerland. Part VIII. Missions in India.

VOL. 3. Contains continuation of Part VIII. Missions in India. Part IX. Mission in Bulgaria. Part X. Mission in Italy. Part XI. Mission in Mexico. Part XII. Mission in Japan. Part XIII. Mission in Korea. Appendix, List of Missionaries, etc.


KU-CHENG DIST.
Ping-nang
Seng-long
Dol-a
Song-chiong
Iong-bing City
Dong-Huang
Sek-baik-du
KU-CHENG CITY
Duai-giang
Ku-de
Seng-leng
Buang-liang
Loi-hung
Sa-gaing
Chiong-hu-buang
Cui-Kau (Sui-kow)
IONG-BING DISTRICT
CHIANG
Iu-ka-gaingo
Ming-chiang City
MID-CHIANG
Sek-ngo-du
Sek-ek-duo
Lek-du
Da-kau
FOOCHOW DIST.
Hung-mui
Iek-iong
FOOCHOW CITY
Schools & Houses
ING-CHUNG DIST.
To-nguong
Dai-chung
Dalk-hua
Ing-ang
HING-HAU CITY
HOK-CHIANG DIST.
Ngu-cheng
HOK-CHIANG CITY
HAI-TANG DIST. & IS.
Ha-uo
Bing-dang
Sang-le
Tang-tau
HING-HUA DIST.
SIENG-IU DIST.
ING-CHUNG CITY
Seng-dong
Deng-aing
Siek-geng
Yang-dik
SIENG-IU
FORMOSA STRAIT
FUHKIEN PROVINCE
CHINA
NEW YORK: HUNT & EATON.
SCALE OF MILES
0 25 50 75 100
FORMOSA

MISSIONS

AND

MISSIONARY SOCIETY

OF THE

METHODIST EPISCOPAL CHURCH

BY J. M. REID, D.D.

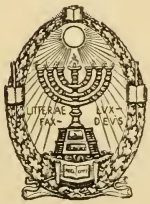
REVISED AND EXTENDED

BY J. T. GRACEY, D.D.

IN THREE VOLUMES

VOL. II

WITH MAPS AND ILLUSTRATIONS



NEW YORK: HUNT & EATON
CINCINNATI: CRANSTON & CURTS

Copyright by
HUNT & EATON.
1895.

Boston University
School of Theology Library
BV
2550
.P45
v. 2

Composition, electrotyping,
printing, and binding by
HUNT & EATON,
150 Fifth Ave., New York.

CONTENTS.

PART V.—Continued.

MISSIONS TO CHINA AND THE CHINESE...Pages 9–177

Foochow Annual Conference Organized, 9; Foochow Annual Conference, 1878–1881, 19; The Anglo-Chinese College, 29; Foochow Annual Conference, 1882–1883, 35; Interrupted by War, 37; Death of Bishop Wiley, 45; Later Annual Conferences, 47; College, School, and Press Work, 68; Central China Mission, 1877–1883, 76; Central China Mission, 1884–1890, 87; Superintendency of Mr. Stevens, 95; The Anti-foreign Riots of 1891, 96; Central China Mission, 1892–1893, 102; North China Mission in 1877, 109; Mr. Lowry's Superintendence, 113; Review of Twenty Years, 131; North China Mission, 1890–1893, 136; Peking University, 147; West China Mission, 154; The Mission Broken Up by Riots, 166; The Mission Resumed, 170; Chen-tu Occupied, 175.

PART VI.

SCANDINAVIAN MISSIONS..... 179–233

Preliminaries, 179; The Work Commenced, 183; Societies in the West, 185; A New Ship and Further Progress, 189; Effect on the Fatherlands, 192; Norway, 193; Sweden, 204; Finland and St. Petersburg, 218; Denmark, 222; The Central Council in Europe, 233.

PART VII.

MISSIONS TO THE GERMANS AND TO GERMANY. 235–347

Early Methodism and the Germans, 235; Providential Origin of the German Mission, 238; Need of the German Missionary Labor, and its Difficulties, 246; Founding and Growth of German Missions, 249; Literature and Institutions of German Methodism, 270; Organization and Representation, 276; Voices from Across the Ocean, 281; Prospecting in Germany, 282; Laying the Foundations, 286; Persecutions and Progress, 295; Annual Meetings and Conferences,

299; The Martin Mission Institute, 312; The German Book Concern, 316; Chapel Debts, 322; Germany Conference, 333; Two Conferences in Germany, 339; Switzerland Conference, 340.

PART VIII.

MISSIONS TO INDIA.....Pages 349–502

Interesting Antecedents to the Mission, 349; The Mission Attempted, 353; Mission Interrupted by the Sepoy Rebellion, 358; After the Storm, 372; First Annual Meeting and Opening of New Stations, 391; The Annual Meeting of 1861, 413; Christian Communities, 420; Industrial School, 428; The Last Two Annual Meetings, 429; Schools, 432; (1. Kherah-Bajherah School, 434; 2. The Centennial School, Lucknow, 434; 3. Cawnpore Memorial School, 436; 4. Theological School, 439; 5. Medical Instruction, 443; 6. Sunday-Schools, 452); The Orphanages, 1858–1878, 456; The Mission Press, 1860–1878, 463; Great Revival in South India, 469; Bombay and Bengal Mission, 477; Calcutta District, 480; Bombay District, 491; Madras District, 494; Statistics of South India Mission in 1877, 502. Missions to India Continued in Volume III.

ILLUSTRATIONS.

PAGE

ANGLO-CHINESE COLLEGE, FOOCHOW 32
HOSPITAL FOR WOMEN AND CHILDREN, FOOCHOW 72
CITY OF CHIN-KIANG 84
ISABELLA FISHER HOSPITAL FOR WOMEN 122
DURBIN HALL, PEKING UNIVERSITY 150
BETHEL SHIP "JOHN WESLEY" 182
RUSSIAN PEASANTS 234
FIRST GERMAN CHURCH, CALIFORNIA 269
REV. LUDWIG S. JACOBY 287
THE MARTIN MISSION INSTITUTE 312
TRACT HOUSE 317
JOEL T. JANVIER 360
FIRST METHODIST EPISCOPAL CHURCH, INDIA 381
INTERIOR OF THE FIRST METHODIST EPISCOPAL CHURCH IN INDIA 383
THE GRAVE OF J. R. DOWNEY 392
MISSION HOUSE AT BUDAON 396
MISSION HOUSE AND ORPHANAGE AT BAREILLY 409
CAWNPORE SCHOOL, INDIA 437
REV. GEORGE BOWEN 482

MAPS.

FUHKIEN PROVINCE, CHINA ..... *Facing Title-page*
SCANDINAVIA ..... " *page* 179
GERMANY AND SWITZERLAND ..... " " 235
INDIA, OUTLINE MAP OF ..... " " 248

METHODIST EPISCOPAL MISSIONS.

PART V.—Continued.

MISSIONS TO CHINA AND THE CHINESE.

8. Foochow Annual Conference Organized.

WHEN a foreign mission is organized as an Annual Conference it takes on a new measure of autonomy. The Foochow Mission was now to be given this permanent structural form.

Bishop Wiley had arrived at Foochow on December 6, 1877, and was delighted to look on the changes that had been wrought in every direction since he last beheld this city, more than a quarter of a century before. At once he entered upon the preliminary meetings usually held when the Annual Meeting is at hand. This year they were more numerous than usual, as the mission was about to be formed into a conference. These preparatory meetings lasted till Wednesday, the 12th, when, in company with Messrs. Baldwin and Chandler, he started on a trip up the river to Ku Cheng, seventy miles distant by the river, and then inland thirty miles by chair. The trip occupied a week, and the Bishop was overwhelmed with the grandeur of the scenery through which he passed, both on the river and by the inland route. Hu Yong Mi, a saintly man, was presiding elder here, and also pastor. He and his family in former years endured great persecution for Christ's sake.

An earnest prayer-meeting greeted the Bishop on his arrival, and another at six o'clock the next morning, which was Saturday. The rest of the morning was devoted to a business meeting of the district, the afternoon to the examination of the girls' schools, in which were fourteen pupils, and what remained of the day was spent in selecting a better site for a chapel.

Sunday, the sixteenth, was a high day for Kucheng Methodism. The members and preachers from the district were assembled for a united meeting, and the whole day was well occupied. There was a morning prayer-meeting at six, and a Sunday-school session at half-past eight; followed by a love-feast, with sweet cake and tea, at half-past nine. This service was led by Chiong Taik Liong, who read a part of the fifth chapter of Galatians, and gave out the hymn, "O for a heart to praise my God;" prayer was then offered, followed by the singing of "O happy day:" afterward about twenty experiences were given. After the love-feast the Bishop baptized four children and two adults. At eleven o'clock Mr. Baldwin preached in Chinese, and after the sermon the Lord's Supper was administered, when fifty-two natives communed, of whom eight were women. At three o'clock there was street preaching, and in the evening preaching and prayer-meeting, led by Mr. Chandler.

Kucheng is a district walled city, of about twenty thousand inhabitants; it is one of the neatest and cleanest of the Chinese cities. Our mission, as also that of the Church of England, has had good success here and in this district. The Church Mission had a very good chapel in the city. The Bishop and his company returned to Foochow to attend to his remaining duties at the center.

The opening sermon of the conference was preached on Wednesday evening, the nineteenth, by Mr. Chandler, all the members of the mission being present to hear it, and the following morning the conference was opened. The Bishop transferred the missionaries—five elders, five deacons, and five probationers—from home conferences, making a conference of twenty members, to which were afterward added fifteen on trial. The regular questions then proceeded, just as in a home conference. The Bishop wrote: "If it had not been for the strange language and dress, I could hardly have noticed any difference, so well prepared were these native preachers for all the business of a conference. You would have been surprised to see with what accuracy and good order every thing went forward. I cannot but be impressed with the great blessing that has come to Foochow in the native leaders whom God has raised up for the work here. The Hu family is really remarkable. The old father of all is gone to his reward, but Hu Po Mi and Hu Yong Mi, and Hu Sing Mi, are still here—mighty men of God. Hu Sing Mi is one of our best local preachers — the future Vincent in the Sunday-school work here; and Hu Po Mi and Hu Yong Mi have each a son following in his steps. Hu Po Mi is the St. Peter of the conference, and Hu Yong Mi is the St. John, and Sia Sek Ong is the St. James; and I assure you this is no inapt or unworthy comparison: and uniting with them Li Yu Mi and Yek Ing Kwang (our other two presiding elders) they will present no unworthy comparison with any five elders at home."

In another letter the Bishop said: "There was nothing that so impressed me with the reality, strength, and permanence of our work here, as the men whom it has pleased God to give us as native preachers. There are

now thirty of them in the conference. At the head stand the five presiding elders, staid, thoughtful, pious, experienced men. Behind these are the five newly-made elders, younger men, yet fine looking, educated in the Chinese sense; pious, earnest, devoted to their work. Behind these again are the five deacons, another class, which will be fully qualified by a few years of experience to come forward to leadership. Then, behind these, are fifteen probationers, all having had experience in preaching, and all promising men; and then behind these, I see stand a class of bright, pious, hopeful young men, students in our theological school, who are hastening to take their places in this young conference; and then, outside of all these, about thirty or forty local preachers of very fair ability, whom we are using as supplies. I am simply tabulating what has taken place in this Fokien Province since I left it, twenty-four years ago. Then not a soul had been converted. Up to that time we were simply met with prejudice and opposition, and did not dare to venture five miles from the city of Foochow. Now our work extends through five districts, reaching two hundred miles to the north and west, and nearly as many to the south-east. We have about eighty native preachers, a Christian community of about 2,600 souls, an annual conference of twenty members and fifty probationers, and forty-six circuits, averaging fully four stations to each, making about 184 points at which the Gospel is preached. I confess I would feel alarmed at the very magnitude of this work if I did not see the most satisfactory evidence of its genuineness and thoroughness in every respect. Of the sincere and profound piety and genuine earnestness and devotion of these Christian preachers and people no one can have any doubt. To this hour they have nothing

to gain, but much to lose, in becoming Christians; and many of them have been, and still are, subjected to great trials and persecutions."

There was an affecting scene when the examination of character began. The name of S. L. Baldwin stood first on the list, and by the new order of things Hu Po Mi became his presiding elder, and was called upon to "represent" him. Brother Hu quite broke down, and said the like was never seen in China. "These foreign teachers have come here to teach us of Jesus, and now we are an annual conference, and I am called upon to 'represent' the teacher. I can think of nothing like it but when the Saviour insisted on washing the disciples' feet." The whole conference was moved to tears on witnessing the feelings of this grand old man.

Every afternoon of the conference week was given to earnest meetings, or "anniversaries," on subjects of the greatest interest in Foochow, such as Sabbath-schools, the Sabbath, opium, and self-support. Some of these were enthusiastic meetings. Every night was devoted to preaching and prayer-meeting. The "cabinet" meetings were held as opportunity could be found till Saturday and Monday afternoons, when the work of making appointments proceeded as systematically and carefully as in any conference at home. These preachers were thorough Methodists, and strongly attached to our system. It is unquestionably the true system for missionary aggression in China.

Sunday was a grand day. At six in the morning a warm prayer-meeting was held, followed at nine by a love-feast. This was a genuine Methodist love-feast, interesting in every experience that was given. At eleven o'clock Hu Yong Mi, presiding elder of the Kucheng District, preached an expository sermon from

John xii, 20–28; after which the Bishop ordained seven deacons, five of them members of the conference. The sixth one was afterward admitted on probation, and the seventh was the venerable father of Sia Sek Ong. In the afternoon the native preachers proclaimed the Gospel at several points in the city, and an English service was held in the conference room. In the evening Sia Sek Ong preached a very practical sermon to the preachers from 2 Tim. ii, 20–22, and five elders were ordained.

On Monday the usual routine conference business was pursued, and on Tuesday (Christmas day) the closing session was held. Stirring reports were read and adopted on opium, the Sabbath, self-support, and Sunday-schools. Then came a Christmas sermon by Mr. Baldwin, and after it the baptism of three children, of Messrs. Sites, Ohlinger, and Chandler; then the sacrament of the Lord's Supper, under the direction of Hu Po Mi; then the singing of our old parting hymn, sung at every conference; then prayer by Hu Yong Mi; then the parting words from the Bishop. The appointments were read by Sia Sek Ong, and with the doxology and benediction the first session of the Foochow Conference was closed.

The appointments thus announced were as follows We give them for the interest they have as being the first of the conference. Those marked with an asterisk are native local preachers, who, though they could not yet be formally received into the conference on trial, were regularly appointed to the pastoral work, on *bona fide* charges. The chief work of the foreign missionary in this conference was henceforth to be superintendence. The native force was becoming able to carry out the plans devised for them, and even to project enterprises of their own.

FOOCHOW DISTRICT—LI YU MI, P. E.
S. L. BALDWIN, Missionary.

Tieng Ang Tong Circuit, S. L. Baldwin, F. Ohlinger; Ching Sing Tong Circuit, Li Yu Mi; Hok-ing Tong Circuit, Sia Heng To; Yek-yong Circuit, Wong Eung Chiong;* Hung-moi Circuit, Ting Siu Kung; Lek-tu Circuit, Hu Sing Mi, Chung Ka Eu,* Wong Meu Tang;* Biblical Institute and High School, F. Ohlinger; Fo-kien Church Gazette, S. L. Baldwin; Mission Press, N. J. Plumb.

HOK-CHIANG DISTRICT—HU PO MI, P. E.
N. J. PLUMB, Missionary.

Hok-chiang Circuit, Siek Chiong Tieng,* Sie Po Mi;* Teng-tiong Circuit, Ting Kie Hwi;* Ngu ka Circuit, Ting Teng Nieng;* Ngu-cheng Circuit, Ngoi Ki Lang U Sieu Ieu; Keng-kiang Circuit, Ting Neng Chiek, Ling Chiong Ling;* Au-ngoi Circuit, Sie Hwo Mi, U Sieu E;* Siek-keng Circuit, Ngu Muk Ong,* Ung Kwong Koi;* Hai-tang Circuit, Hwong Taik Chiong, Siek Chong Kong;* Kong-ing Circuit, Hu Ngwong Tang.*

HING-HWA DISTRICT—SIA SEK ONG, P. E.
N. SITES, Missionary.

Hing-hwa Circuit, Wong Kwoh Hing, Hu Ngwong Ko;* Siong-tai Circuit, Ting Ing Cheng, one to be supplied; Pah-sai Circuit, Ting Ching Kwong, one to be supplied; Hang-keng Circuit, Li Cha Mi, U Sing Tung;* Keng-kau Circuit, Ting Soi Ling; Kia-sioh Circuit, Tang Taik Tu;* Pwo-hia Circuit, Ling Tang Kie;* Paek-ko-leu Circuit, Ting Ung Chu, Ling Hiong Chung;* Ping hai Circuit, Tiong Tiong Mi,* one to be supplied; Nang-nik Circuit, Yong Taik Cheu; Sieng-iu

Circuit, Ling Seng Eu; * Kie-tieng-li Circuit, Ting Kiu Seu,* Wong King Chu; * Lieng-chu-li Circuit, Ngu Ing Siong, one to be supplied: Ing-chung Circuit, one to be supplied, Cheng Chong Ming; * Taik-hwa Circuit, Ling Ching Chieng, Hwong Pau Seng.*

YONG-PING DISTRICT—YEK ING KWANG, P. E. F. OHLINGER, Missionary.

Yong-ping Circuit, Taing Kwang Ing, one to be supplied; Chiong-hu-pwang Circuit, Ling Ming Chiong: Yu-ka Circuit, Tiong Seuk Pwo,* Tiong Ung Chieu; * Tai-cheng Circuit, Taing Kieng Ing, one to be supplied; Song-chiong Circuit, Hwong Taik Lik,* Ting Chai Wok; * Sa-kaing Circuit, Pang Ting Hie; Ing-ang Circuit, Tang King Tong,* Sieu Ing Tong; * To-ngwong Circuit, Sia Lieng Li.

KUCHENG DISTRICT—HU YONG MI, P. E. D. W. CHANDLER, Missionary.

Kucheng Circuit, Hu Kong Mi, Sie Seng Chang,* Tiong Ming Taik; * Lwang-leng Circuit, Ngu Ing Hwak,* Ling Hieng Seng; * Lo-kang and Hwang-te-yeng Circuit, Ting Hung Ngwong,* Chung Ka La; * Teng-yong Circuit, Tiong Ming Tung; Keu-teng Circuit, Ting Kieng Seng; * Sek-chek-tu Circuit, Chiong Taik Liong, Ngu Pwo Ing; * Tong-hwang Circuit, Li Nga Hung; * Ku-te Circuit, Lau Kwang Hung, Ting Tieng Ling,* Ting Teng Nguk; * Seng-yong Circuit, Wong Hok Ku.*

The statistical summaries for the year were as follows:

Ministers in Conference	35
Local preachers	60
Lay members on probation	776
Full lay members	1,235

Death of minister	1
Deaths of members	22
Children baptized during year	542
Adults " " "	145
Churches and chapels	60
Parsonages	15
Sunday-schools	42
Sunday-school scholars	1 019
Raised for preachers' support	$341 08
" " presiding elders' support	$280 90
" " church building	$1,024 35
" " the poor	$98 13
" " other Church expenses	$294 84

A total sum of $2,039 30, contributed by the native Churches during the year, furnished gratifying assurance of an earnest purpose on their part in favor of self-support. We should remember that the wages of a Chinaman in that country are only about *thirteen cents* a day. Our native Churches there were doing nobly.

The calamities of late years had been disastrous to many parts of China. The floods upon the river Min in 1876 have already been referred to. These were greater than were ever before known. In the inundated regions great distress prevailed. The floods were followed by extraordinary droughts in the Shantung province in the north, resulting in failure of the crops and wide-spread famine. Rev. N. J. Plumb thus describes the situation: "Houses were torn down piecemeal, and sold for fuel to obtain something to eat. Men, faint and weak from sickness and want of food, scarcely able to walk, yet compelled by hunger, might be seen carrying a heavy log, perhaps a beam from their own house, to a distant market, for which they could only hope to obtain a few cash to purchase a mere pittance of food. Wood for fuel often could not be obtained, and to keep themselves warm great pits were dug in the earth. These served

the purpose intended, and were crowded by great numbers, but accomplished a most fatal work for many. In their weakness the fetid breath and dreadful stench carried off numbers of them daily, whose places were at once filled by others more willing to face death than the biting cold. Such was the dreadful state of things for a time that a general outbreak was feared. Great sympathy was awakened for the sufferers throughout the country. Along the Yang-tse River, where the crops were at first promising, locusts appeared, completely consuming them, and leaving vast regions desolate. In Foochow a very destructive fire occurred during 1877, and in June another flood took place, greater than the one of the former year, breaking down—for the first time, it is supposed—a section, about fifty feet long, of the great stone 'Bridge of Ten Thousand Ages,' connecting the foreign settlement with the city. About this time a large flood also occurred at Canton, in the South. Then last, but not least, cholera, like a tidal wave, swept up the coast of China. It appeared in Amoy early in August, carrying off great numbers of natives, and the renowned scholar and devoted missionary, Rev. Carstairs Douglass, LL.D., of the English Presbyterian Mission, was one of its victims."

The foreign residents spared neither money nor effort to relieve the common distress, and our missionaries were unwearying in the work of relief. A call was made upon the Church at home for special contributions, and these gifts were promptly forwarded. This large charity made a most wholesome impression upon the Chinese mind, and commended the Lord Jesus Christ to these devotees of multitudinous false gods.

9. Foochow Annual Conference, 1878-1881.

The Foochow Annual Conference convened in its second session October 10–17, 1878.

No Bishop visited the mission this year, and by the choice of the conference S. L. Baldwin presided, N. J. Plumb being elected Secretary with Chinese associates in office. Dr. Sia Sek Ong's sermon preached during conference on the word "Go" and Hu Tong Mi's on "O, wretched man that I am" were highly characteristic of these able preachers, and it was said would have done credit to any pulpit in the Christian world. The statistics at this conference showed 1,355 members and 660 probationers. The average contribution per member for all Church purposes was $1.11.

A greater willingness to do Christian work independent of mission aid and supervision was manifested by our Foochow converts. Wong Seu Chiong, a soldier who had on various occasions done faithful service in the regular ministry, after receiving instruction from Dr. Osgood in the American Board Hospital, established an anti-opium hospital near the West Gate, in which nearly a hundred victims of the drug were cured during the first six months.

He was assisted by Sia Heng Ho, a native physician. Mr. Ahok, a generous merchant of Foochow, provided the first outfit of furniture and drugs. The intention of the founder was that the institution should be, in a measure, self-supporting from the outset, and wholly self-supporting in the near future. He conducted it on this plan for nearly two years, when a combination of untoward circumstances induced him to abandon the work. But he had done much good, gained some ex-

perience that proved valuable to himself and others, and convinced the heathen more fully of the determined antagonism of Christians to the cursed opium trade and habit, for the introduction of which into China many still hold Christians responsible. The Foochow Conference had also in the course of the year, through the appointment of an efficient committee and by the co-operation of the other denominations, succeeded in organizing an anti-opium society and bringing the movement to the notice of many influential men in the great city.

A flourishing Sunday-school was conducted at Ching Sing Tong by one of the Hu brothers. He had heard of Mr. Moody's methods and success, and for nearly a year had surprised both natives and foreigners by his hidden fund of resources and tact. For the distance of a mile or more along the crowded thoroughfare to the right and left of the chapel the bearing of the boys toward foreigners was changed, and, instead of the offensive epithets to which the missionaries had been treated for a whole generation, was now heard the polite oriental, "Peace, teacher!" Mr. Hu continued in this work long enough to demonstrate that, by becoming the servant of all, a great work could be carried on even in China and by a Chinaman without large expenditure of money. He had introduced a system of rewards which brought many otherwise unwilling recruits to the school.

Advanced steps were taken in regard to circuit work and organized self-support. Two districts were reported as wholly supporting their Presiding Elders, and two were put on the "five years' list," to receive one-half from the Missionary Society, which was to be diminished one-fifth each year, and thus to cease at the end of five

years. Two circuits were reported self-supporting, two were placed on the one year's list, two on the two years' list, two on the four years' list, and fourteen on the five years' list.

Dr. Baldwin had instructed the students in the theological seminary in systematic theology, but felt the need of Methodist text-books.

Two cases of severe persecution had occurred during the year on account of members refusing to contribute to the support of idolatrous temples in their native villages. Brother Ngu Ching Pang, with his wife and children, his brother and sister, his parents, and his aged grandmother, (eighty years old,) in all eleven persons, were driven from their homes, their house was damaged, their farming utensils carried off, and their crops destroyed.

Through the kindly offices of M. M. De Lano, Esq., U. S. Consul at Foochow, a special deputy was sent to inquire into this and other cases of persecution. This resulted in the awarding of a small amount of damages, and a promise on the part of the provincial authorities of a final and satisfactory settlement of the case. The family were not, however, yet permitted to return to their home.

The other case was that of one of the stewards of the church, Ling Seng Ki, on the Hung-ting Circuit. On a Sunday evening in March, while returning home from church, he was waylaid by three men of the village close by his house. They took him to the house of one of their number, where they gave him supper, then deliberately led him to the newly repaired temple, for which he had refused to give aid, and, in the presence of over twenty villagers, bound his hands together with

a cord behind his back, attached a rope to this cord and passed it over a beam, drew him up a foot or more from the ground, and left him thus suspended in excruciating torture for more than an hour. He prayed aloud for his persecutors. They continued to demand of him pledges for money. He finally said, "If you want my little property, take it; if you want my life, that too is in your power." They let him down and took his property to the amount of half his little all. "I saw Brother Ling a month afterward," wrote the missionary, "happy in the love of Jesus, and with no words of bitterness against his persecutors." Through the consul this case too was settled and most of the money restored to Mr. Ling, the native official promising to instruct the people not to molest Christians on account of their religion, and to notify all persons that Christians were exempt by treaty from the support of idolatry.

Some advanced sheets of a Hymn and Tune Book, arranged by Mrs. Ohlinger, were used in the public services during this session of the conference. Many of the hymns were new, and had been translated into Chinese by Mr. Ohlinger, with the assistance of Dr. Sia Sek Ong. The pupils of the Girls' Boarding School, of the Biblical Institute, and of the High School were able to lead the conference in the use of many of these hymns, and Dr. Sia said, "We have reached a point in the work where we can shout 'Kai-gau!' (Songs of victory,)" and the book was named "Kai-gau." It was published by special contributions from the German Methodist Sunday-schools in America, and for many years was found highly serviceable in teaching the Chinese Christians the use of music in divine

worship. It was the second work of the kind ever published in China.

Ing-chung and Taik-hwa cities had been till now attached to the Hing-hwa Presiding Elder's district, though two days' distant from the nearest Hing-hwa station and an altogether different dialect was spoken. Ing-chung District begins about one hundred and forty miles south-west from Foochow. These were now made part of a new district, of which Sia Leng Li was made Presiding Elder. A new impetus was given to the work here by the zealous labors and prayers of a few converted women connected with this class. Near the chapel is a large heathen temple, where multitudes of women at the time of a great festival come to burn incense and offer their prayers. These Christian women went among them with hymn-books in their hands and with the love of Christ in their hearts and read, talked, and sang of Jesus and his love. The news of this wonderful story attracted attention, deep interest was aroused, and many persons invited the women to go with them to their homes, to tell them more about this salvation. As a result of their labors a new class was formed about three miles distant from the chapel, and four men and four women were baptized. There were now twenty-one full members reported in connection with the Ing-chung Circuit. Taik-hwa is a day's travel north-west of Ing-chung.

The work of the foreign missionaries, including that of the ladies, was very systematically arranged at the conference, and new methods were adopted. Drs. Baldwin and Sites had given special attention to the better organization of the circuit system. Mr. Chandler had studied the defects of the deaconess work, and val-

uable suggestions for improving it were made to the conference. The Committee on Education, of which Mr. Plumb was Chairman, recommended the adoption of a rule requiring security from each new student who entered the Biblical Institute for all expenses incurred by the mission on his account, should he leave the school before the expiration of his first year. This rule was heartily accepted by the Principal of the Institute. It aided to establish that intimate relation between the Institute and the native Church which had been long desired, and in many ways proved both timely and helpful. Mrs. Baldwin took a leading part in the evangelistic work conducted at the Dispensary and Hospital for Women and Children, established by the Woman's Foreign Missionary Society. Mrs. Sites, for the second time during the absence of the Misses Woolston in the United States, had charge of the Girls' Boarding School, and Mrs. Chandler attended to the religious instruction in the same.

The conference met again in 1879. The educational work of the mission received a new impetus by the opening of a school for the instruction of Christian women by the Woman's Foreign Missionary Society, of which Mrs. Chandler was put in charge. Literary work was also pushed with considerable energy. Messrs. Baldwin, Sites, and Ohlinger had revised the Discipline. Dr. Nast's Larger Catechism with illustrations was nearly ready for the press at the date of the conference session. Many of the native preachers had seen the manuscript and were adopting its more systematic and attractive methods of presenting the truth. It filled the place of a text-book on practical theology, as well as the usual place of the Catechism. The evangelistic

work, however, seemed to be at a standstill. There was but a slight increase in membership and a decrease in probationers. The average contributions per member fell from $1.11 for 1878 to 89 cents for this year. There seemed to be a growing feeling among the membership and a number of the preachers, that the mission was inclined to be severe and inconsiderate in the withdrawal of financial aid from the circuits. Dr. Sia felt impelled by the state of things to offer a resolution, which was adopted, to the effect that the action specifying that certain circuits should be self-supporting in a given time was taken with the hope that these circuits would be able to become self-supporting in the time specified, but was not intended to be rigidly enforced regardless of circumstances. The Sabbath question also gave much trouble, and life-long friends disagreed as to the proper requirements to be exacted from converts in the premises. The working force of the mission was reduced from five to three. All the appointments had to be made with a view to the early departure of the brethren, the health of whose families required a change of climate. The conference elected S. L. Baldwin delegate to the General Conference ; and a fine body of laymen constituted the Lay Electoral Conference, and chose their representatives to that body, though they did not expect them to attend it. Dr. Baldwin went *via* India, bearing the fraternal greetings of the conference to India Methodism. Mr. Plumb left a few months later. The remaining brethren, (Sites, Chandler, and Ohlinger,) had each a district to superintend, besides the Press, the schools, and the "Monthly Gazette." The foreign missionary force had fallen numerically almost to the point where it was a

decade previous, and the enthusiasm of the native brethren had visibly decreased. The old work seemed hopelessly stagnant ; the only progress was in penetrating into the regions beyond.

One of the oldest preachers, Hu Po Mi, withdrew from the traveling ministry during the second quarter of the year and was located at his own request. It was the first case of the kind in the history of the work.

One difficulty which had stood in the way of the erection of commodious places of worship was the tendency of the few members in each village to provide little places of worship for themselves, thus scattering their strength, which, united, would have enabled them to erect good and permanent structures. These villages are, in many cases, near each other. The only excuse offered for the multiplication of houses of worship was the greater convenience afforded the small-footed women and the children to meet for worship. One other objectionable result of this separation was the weakening of the pastor's influence, as the great number of preaching places on his charge made it impossible for him to see the members and preach to them as often as a pastor should. A meeting was held at the conference to consider the subject, and many realized as never before the importance of a change in this matter.

In December Rev. N. Sites, senior missionary in the China field, was dangerously wounded by a mob in Yong-ping city, one hundred and forty miles west of Foochow. His unexpected return and the report of what had happened threw the little band of missionaries and their Christian neighbors into sudden and dire consternation. The agony of the family during the

few moments that intervened between the first announcement of his return and his arrival in their midst, the dread misgivings with which trembling hands removed the bandages from the almost blinded eyes, the doubts and fears that were not dispelled until a decided improvement was noticed were not to be described.

Though many of the missionaries had been in great danger, especially when traveling in the interior, this was the first case of serious injury sustained in all these years. The spirit of persecution was subsequently so moderated that at the close of 1881 the missionaries reported it had almost entirely ceased to exist.

The fourth session of the conference was held in Foochow, at Tieng Ang Tong, October 28–November 2, 1880, and in the absence of a Bishop was presided over by D. W. Chandler, elected by the conference. All the districts were again placed in the charge of native Presiding Elders. Besides the Misses Woolston, the Woman's Foreign Missionary Society was represented by Miss Sigourney Trask, M.D., and Miss Julia E. Sparr, M.D. In addition to hospital duties, they opened a street dispensary February 13, 1880. They had treated nearly 1,000 patients. The Biblical Institute enrolled twelve students most of the year. One student was expelled for theft. The Boys' High School was prospering, and the need was recognized of another teacher to enable them to advance their curriculum. The Press had printed 473,552 pages. The "Fookien Church Gazette" reached 700 copies a month, and "The Child's Paper" 650. Thirty-three native preachers were now on trial, and twenty-seven native local preachers used as supply-pastors, besides the nine ordained native elders and six ordained native deacons. Hok-chiang District,

under Hu Yong Mi as Presiding Elder, embraced nearly half the membership of the entire conference. The people of this district were, as a class, rough, quarrelsome, and litigious. Near the sea-coast many were wreckers and pirates, yet among even such a population the membership increased in nearly every charge.

Dr. S. L. Baldwin, after twenty-two years of most efficient service, retired to America on account of the impaired health of Mrs. Baldwin. The service rendered by Dr. Baldwin and Mrs. Baldwin in the several departments of the work was of the highest type. Dr. Baldwin laid the foundations of the Mission Press, which he superintended during the earlier years of its history.

In 1881 Bishop Bowman made an Episcopal inspection of the mission, the annual conference being held at Ku-cheng. Rev. M. C. Wilcox and wife arrived in the mission.

This year, (1881,) occurred the death of Mother Hu, one of the first converts of the mission in China, four of whose sons have been connected with the Christian ministry. This, with the death of Sia Heng Ho, a brother of Sia Sek Ong and Sia Heng To, two of our best preachers, made a profound impression on the native Church. The conference in a body, led by Bishop Bowman, followed Mother Hu to her last resting place. The experience of Sia Heng Ho, as described by Sia Sek Ong, was beautifully pathetic and peaceful. These things belong to the building up of a Christian Church. The Church that has no reminiscences of the peaceful dying of its members is liable to decrease in living efficiency.

Owing to the new departure in the line of education, which will be mentioned presently, the missionaries at

Foochow, including the married ladies, had been overworked. Never before in the history of the mission had such immense burdens rested upon so few shoulders. Their strength lay in their harmony of aim, method, and purpose and in the cheerful co-operation of the native ministry.

The Branch Dispensary, which had been carried on by the Woman's Foreign Missionary Society at Ching Sing Tong, was removed to Hok Ing Tong in the heart of the city.

10. The Anglo-Chinese College.

The year 1881 was a pivotal one in the history of the Foochow Mission, owing to important modifications in its educational enterprises.

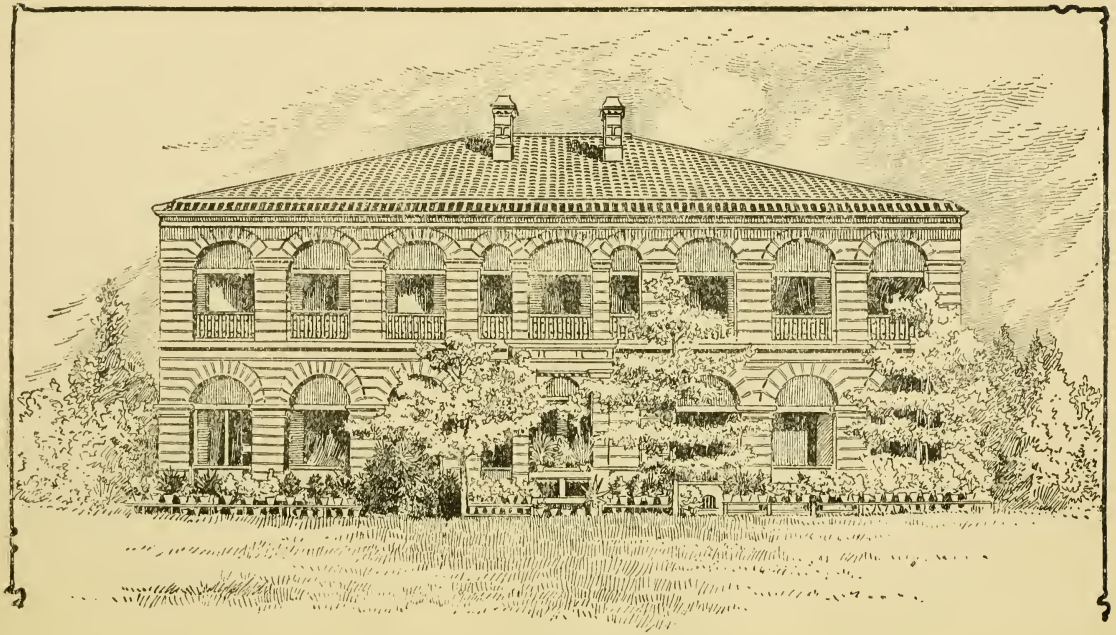
There was living at this time in Foochow a Chinese merchant by the name of Tiong Ahok, born in Amoy, and now forty-seven years of age. While still young he had had the good fortune to be employed in the home of an excellent Christian woman, through whose teaching, combined with the quiet influence of her life, he was led to take great interest in Christian work. After some years, Mr. Ahok removed to Foochow and entered into business partnership with a Chinese merchant from Singapore. Though beginning in a small way, by diligence and enterprise they succeeded in building up a large business, and the name of the firm became widely known. As Mr. Ahok's wealth increased, he expressed his interest in many charitable schemes by liberal donations to them. Eminent among these was the Foochow Native Hospital, the existence of which was largely the result of his influence and gifts. Besides donating half the land, estimated to be worth $3,000, he labored with

unflagging zeal to interest his wealthy countrymen in this enterprise.

The mission, prior to the autumn of 1880, had on several occasions discussed the subject of an enlargement of its educational work, and especially the expansion of the department of English studies. Although there was a demand for such a movement from the native Christians, it was thought so many difficulties were connected with the study of English in a mission school that the matter had been laid over from time to time.

In December, 1880, while two of the missionaries were traveling in the work and the third was keeping up the schools and general interest at Foochow, the latter on a rainy afternoon made a social visit to Mr. Ahok, who was not then a member of any Christian Church, though he subsequently united with the Methodist Church at Foochow. Mr. Ahok asked the missionary into his private room, and while enjoying the cup of Chinese courtesy together Mr. Ahok said: "Teacher, I am getting old and may not live much longer. You know something of my financial circumstances. The General Hospital on yonder island I shall have to continue to assist; but I can do more. I think, teacher, I'll buy this lot and building above my store here and use it as my guest-house while I live. Your Bishops could be entertained there when visiting Foochow. I think I can get it for $10,000. When I die it will be the property of your mission to be used as an Anglo-Chinese college."

Three days later the Rev. R. S. Maclay, D.D., for many years Superintendent of this mission, and later Superintendent of the mission in Japan, visited Foochow. When the brethren returned from their "country trip," Dr. Maclay, in various meetings of the mission,



Anglo-Chinese College, Foochow.

related the experience of the Japan Mission in educational work, expressing his strong conviction that a system of higher education conducted by the mission in Foochow would prove of great benefit to the work. In a meeting of the missionaries with the native Presiding Elders, Mr. Ahok, and other laymen, on January 19, 1881, it was decided to open a preparatory department of such an institution. Rev. F. Ohlinger was selected as principal, a temporary Board of Trustees was appointed, rates of tuition were fixed upon, and a plan for issuing scholarships was adopted. Rules were drawn up for the immediate needs of the institution, and plans matured for presenting the cause of higher education to the native Christians.

The preparatory department was opened February, 1881. On the second of May, the same year, the college was organized by the election of its first Board of Trustees. At that time it had no buildings and no funds. By the sale of scholarships and from matriculation fees about $2,000 was realized, only enough, however, to meet immediate demands.

Mr. Ahok thought that the mission had delayed the matter too long and that some opportunities and advantages had already been lost. He nevertheless manifested a deep interest in the movement, and, instead of purchasing the building he had spoken of as a guest-house, he placed $10,000 cash in the hands of the Trustees. This was the first Christian college ever established on Chinese soil, and it was founded by a Chinaman! Other colleges, however, soon followed at Shanghai and other ports. A committee of native gentlemen connected with the foreign "hongs" raised $2,000. On January 17, 1882, one of the finest sites in the East, be-

longing to the Chartered Mercantile Bank, was purchased for $14,000. These fine grounds, two acres in extent, situated on a hill south of the river Min, commanded a fine view of the river, of the city, three miles distant, and of the mountains, which on all sides surround the Foochow valley. No finer place could have been chosen. Rev. Joseph Cook declared, after looking at it from all points during his visit to Foochow, that it was "a liberal education just to look at it."

The three families in the mission toiled long and diligently before others arrived who were able to assist in the college. Bishops Wiley and Bowman were its first and strongest friends in the Board. The former, having episcopal supervision of our mission in China, declared its organization "a very marked step of progress." Before it had celebrated its first anniversary, a strong committee of native ordained preachers pronounced it "an everlasting firm foundation stone for our Church." The principal, reporting to the Church, said, "Friends, Jesus Christ is in the habit of visiting the Foochow Anglo-Chinese College." The example of so many poor boys and young men paying so liberally for an education stimulated the native Church along the line of self-support. Revivals took place on some of the hardest fields, but, best and most timely of all, in the college itself. Before its second anniversary came around, the Missionary Board had given its unreserved sanction to it, the number of students had doubled, and another committee of native preachers said, on behalf of the whole conference, "The Anglo-Chinese College is a child just born and pleases us greatly."

With the exception of such checks as seem inevitable

in a movement like this, the course of the college has been upward from the beginning. At first the school was opposed by many who have since become its friends. The question of teaching English is scarcely an open one now in China. It must be taught, and many have come to believe that the Church cannot refuse to take part in the movement without losing a large influence over the people. The college is a Christian college, and is known as such by the Chinese. While Christianity is not forced upon the students and no improper meddling is allowed with their beliefs, it is yet well known by all who send their sons here that they are sending them to a Christian school, one thoroughly under the control of Christian influence, and founded not merely to promote the education of the youth of the country, but through this to contribute to the founding and building up of Christianity in China.

The Missionary Society's report for the year 1882 said: "The Anglo-Chinese College at Foochow has demonstrated its birthright as a Methodist soul-saving institution. A gracious revival has spread among the students, till this institution, located in the midst of heathenism, founded by the munificence of a heathen, and maintained by the patronage of the heathen, has all the ring of a Methodist camp-meeting, with its mourners' bench and its shouting testimonials."

11. Foochow Annual Conference, 1882-1883.

The sixth session of the conference convened at Foochow, October 25, 1882, Franklin Ohlinger being chosen President, with N. J. Plumb and Sia Sek Ong Secretaries. The transfer of George B. Smyth from the Iowa Conference was announced. John Taylor, M.D., and

Rev. J. H. Worley were also added to the mission during the year 1882. Over three thousand patients were treated this year, and nearly three hundred surgical operations performed by the medical missionaries of the Woman's Foreign Missionary Society. They had six women in medical training. Rev. Dr. Goucher, of Baltimore, contributed $7,000 for the theological department of the college. Mr. Chandler was now in America collecting money for the college, and Mrs. Doolittle gave the mission one-third of the receipts from sales of the Chinese Dictionary, of which her husband was the author, to furnish a college reading-room.

The year was, however, not without its full measure of sorrows to both the native Christians and the missionaries. Two students of the Anglo-Chinese College, one the son of Hu Bo Mi and the other Sia Sek Ong's nephew, died. Their dying testimonies furnished one of those rare and unsought rewards that fall incidentally to the lot of Christian teachers. The mission also greatly regretted the loss of Mr. D. W. Chandler from its working force through ill health. He had truly been diligent in season and out of season, had done good work, and left the impress of his pronounced views and personality upon the mission and upon the native Church.

The baptism of Mr. Ahok and his family was recorded as the chief event in the Foochow Church during 1882. Mr. Ahok's shop was still open on Sunday, and, while taking an active part in all religious work, he yet refrained from becoming a member of the Church, hoping in due time to command sufficient influence with his associates in business to enable him to close his business house on the Sabbath and introduce other changes de-

sired by him. Few outside his environment could appreciate the temptations and inconveniences a Chinese merchant thus situated would experience. It was with great delight the missionaries came to know that in 1883 his store was closed on the first Sunday of the Chinese year, and that he had voluntarily reached the point of deciding to unite with the Church. Mr. Ahok, his wife, and several members of his family were admitted to membership in the Church early in 1883 in the Tieng Ang Tong chapel in the presence of a large audience.

Bishop Merrill met the conference in 1883.

A donation of $580 from Dr. J. F. Goucher stimulated into existence four chapels estimated to be worth $2,000. Premises long desired for a chapel in Hok-chiang were then secured.

A strange case of so-called "demoniacal possession" occurred on the Ku-cheng District in 1883. Fear came on the whole Church, and deep heart searching and contrition were manifest. A severe disappointment came to the native preachers, in the interior especially, through the withdrawal of the long-expected medical missionary from the field. He had treated a few cases with success, and the expectations of the brethren in the interior, where medical aid is not to be found, had reached a high state, when his health failed and he had to leave for the home land.

At the close of this conference session, Mr. Smyth was appointed President of the Anglo-Chinese College, and Dr. Taylor to develop the medical department of the school.

12. Interrupted by War.

The year 1884 witnessed disturbances among missions in all parts of China growing out of the war between

France and China. This has been appropriately designated as the storm and stress period in the history of the Foochow Mission. Rumors of war between France and China aroused the old hostility of the *literati* and petty officials against the missionaries and their converts in many sections of the field, and they were obliged to desist from contemplated aggressive work. On the Ping-nang Circuit, Ku-cheng District, the chapel was "looted" by a mob, and the fine property in Ku-cheng city was, at times, in imminent danger of destruction. On the island of Hai-tan our people were denounced as the "hands and feet" of the foreigner, and on one occasion, when the report was spread that anarchy reigned in Foochow, one of the bitterest opponents of the mission led the attack on the workmen who were putting up a chapel and carried off some of the building material; but when this chapel was dedicated, many of those who had tried to prevent its erection attended the services, and one or two of them united with the Church on probation. In the afternoon of that day, while the missionary was taking a walk, a man stepped up to him and inquired, "Are you missionary ——?" The answer being in the affirmative, he continued, "You 'repaired' us severely." The missionary inquired, "Are you the man who said anarchy reigned at Foochow, and that the Christians now had no protection?" With great confusion of face he confessed that he was the man, repeating, "You 'repaired' [that is, 'corrected'] us severely." He soon began to attend services at the chapel, showing a hopeful degree of interest in the truth.

For months both missionaries and native Christians were kept in painful suspense by the war. Conflicting reports reached them daily and sometimes hourly. The

women and children of the mission were removed from Foochow, as it was anticipated the French would bombard the city. The accustomed haughty bearing of many of the European merchants toward the missionaries changed to neighborly courtesy and kindness. Mr. Ohlinger, who was then our senior missionary at Foochow, wrote in his journal as follows: "I am alone, and free from the great anxiety I felt while my family was with me. One evening last week we were sitting in the yard discussing the annoying telegrams and reports of the day. Most of the families in the mission had been at the seaside and had fared badly because their supplies from the city had failed to reach them. Their servants had left them, and the ladies had to do their own cooking in the greatest heat of a semi-tropical summer. In the midst of a conversation a servant came up and said, 'Teacher, there are foreign trunks passing by, and all your neighbors are packing up.' My wife went into the house and finished packing a trunk that had been standing ready for the last two months. I sent to a friendly Chinese merchant for his house-boat to take us to the anchorage next morning. At the breakfast table word came that a settlement had at last been reached, and once more we breathed freer. Having lost our usual summer vacation, and feeling the effects of the anxiety through which we had passed, we concluded to take the promised boat and visit the shipping, ten miles down the river, before the departure of the friendly fleet. Our kind friend, Mr. Kaw, having gone through the same experience, joined us for an 'outing.' Reaching the anchorage, the political vane had once more changed, and war was considered inevitable. The steamer for Shanghai was in port, and I soon had my in-

valid wife and two children on board. Then, hoisting sail, I came up the river with the tide, feeling that I now had a chance to do my part unhindered should the dreaded riots break out. The upper rooms and garret of my house were filled with bags and boxes containing the little all of my Chinese friends and neighbors. The mission safe had been crammed with title deeds, mortgages, and other valuable papers. Admiral Davis had supplied me with a good revolver and the regulation rounds of 'Uncle Sam's firecrackers.' My house was to be used as a hospital. The streets were forsaken, except when a troop of soldiers marched to or from the city or a belated family toiled, ant-like, to remove its goods out of danger into some country town or village. At the American consulate stood a gatling gun ready for service, and German marines stood guard under the 'banner of the free.' We had seen enough of war to satisfy curiosity, and earnestly prayed that God would avert further realities. Admiral Courbet, the commander of the French fleet, was almost beside himself with impatience.

"Amid all this uncertainty and anxiety Rev. C. Hartwell and myself made a trip to the city three miles from home. Fully twenty times the call was heard, 'Catch and kill,' and every time some one stood ready to respond, 'These are not Frenchmen; they have no part in this trouble.' We found the premises of the American Board undisturbed and the native Christians everywhere delighted to see us.

"Telegrams and 'expresses' announcing the day of the battle, and so forth, had lost all value and meaning. Every one felt that so long as the French fleet remained in port the 'war' was not over. News came early in the

morning of August 25 that the French commander had announced the day previous that he would open fire within twenty-four hours. We were not moved. Later our book-binder came in and said, 'I have it from the native Roman Catholics that the battle will begin at 2 P. M. to-day; the British have received notice from their consul.' We had passed through a violent typhoon, and the rain was at intervals falling in torrents. The banks closed, and soon after the submarine telegraph office, the park, and other places. It was noon, and the sky was so dark that I could neither write nor read. At lunch I asked my cook, 'Is that thunder?' He replied, 'No, teacher; they are fighting.' I ran up stairs, and from the upper veranda saw the clouds of smoke arise that preceded the boom of the cannon. An endless stream of excited Chinamen was rushing past my front gate and covering the hill looking toward the scene of action. I examined my revolver and placed it in a convenient drawer, and then, securing and locking every door in the house, I hastened into the crowd. No offensive epithets were heard, not even the stereotyped 'hwangkiang,' (foreign child.) Some remarked, 'These have as little to do with this matter as we ourselves; they are entirely neutral.' The whole foreign community was on the hill, and we could see who had 'run away.' Those who could speak Chinese found good opportunity to express sympathy and quiet the groundless fears of the aged and timid. At intervals of from twenty to thirty minutes such torrents of rain fell from the 'cataract skies' overhead that all fled for shelter. This had a wonderful quieting effect on the crowd. When the first shower was over, a Chinaman called out, 'Three French and two of our ships lost.' Another,

'Four French and one of our ships lost.' 'We are driving them fast down the river,' shouted still another. 'You speak too soon,' responded a fourth. Finally the word came, 'The Chinese fleet and the arsenal are destroyed.' Firing continued all night, and later in the evening a Chinese official came to the United States consulate asking for help against the mob if the French should come to the city on the morrow. . . .

"And now for the wounded. Mr. Ahok, who had led the expedition so far, was getting impatient. Before he could push off, however, from the mail steamer, the French again opened fire. Bullets crossed the bow of our boat, and at times dropped on every side of us in the water. At 1 P. M. all flags were put at half-mast, and a burying party went ashore. Five Frenchmen and an English pilot, all of whom had stood in a row on the bridge of the flagship with Admiral Courbet, had fallen with the first and only shot fired from the Chinese flagship. At 2 P. M. firing was renewed, and at 2:30 the powder magazine in the arsenal was blown up. The earth trembled under the shock. On returning to Foochow in the evening, we were surprised to learn that the natives had been rushing all day panic-stricken into the mountains. Monday, Mr. Ahok took another party to the battle ground to 'pick up the wounded.' Through a misunderstanding of the harbor map they rowed between the Chinese forts and the French fleet. Suddenly shots crossed their bow in every direction. The crew at once dropped under deck, and the boat drifted with the tide. Mr. Ahok sprang to the rudder, and soon persuaded the men to take their places and put for shelter alongside of the United States flagship 'Tennessee.' The party innocently told the captain that they simply

came on the scene to get the wounded. He replied, 'You'll get more than you came for if you sail between those ships and forts again.' I was out on the streets nearly all day trying to dissuade the poor people from moving into the country. I told them of the robbers that were lurking in ambush along the roads and had already robbed some of my native friends, of the expense and inconvenience, and of the effect upon others less able to flee. I had the satisfaction of seeing a few drop their loads of cherished trumpery and of hearing them say, 'No need of going.' The most effective way of persuading them was by assuring them that I did not mean to leave and that other foreigners were staying through it all. Towards evening the officials issued a proclamation offering a tempting reward for the destruction of French ships or the presentation of French heads. The mob now shouted, '*Carte blanche* at last!' Who can tell a Frenchman from an Englishman, an American, or a German? Have they distinguishing marks on their foreheads? Our plan to revisit the battle field was abandoned, and revolver and ammunition carefully inspected. We determined that if the native officials set the mob on us we should be found 'at home.' 'Every man to his post,' was the order from the consulate. Tuesday evening my native friends said, 'Teacher, we saw the English consul go in the city, and the mob was after him like a pack of mad dogs.' Wednesday morning, 'Teacher, a foreigner has just come from the city in a closed chair, disguised as a native official. The mob had him shut up in the Viceroy's yamen all night.' At 9 A. M. an 'express,' (notice,) was circulated, saying in brief words, 'I would not advise any foreigner to put his nose inside the city

just now. H. B. M.'s Consul.' The people now became frightened, believing that England would surely punish the insult to her representative by firing upon the city. A panic ensued, and people fled in all directions. Burden and chair coolies earned fourfold wages. Inflammatory placards were posted alongside or over official proclamations. The officials were publicly reviled and cursed by the poor people in passing through the street. It seemed as if the mingled feelings of fear, distrust, hatred, and impatience could no longer be restrained. Months elapsed before peace and quiet were once more restored. Gradually affairs resumed their usual course.

"The church members met with persecutions and annoyances at many points during this year. The efforts in the Hing-hwa District to compel them to contribute to idolatrous worship changed form. Money was now seldom demanded, but the crops of the Christians were frequently stolen or destroyed. No clue to the marauding parties could be had, and when complaint was made they were told it was what they might expect from their indifference to the worship of the idols. The Christians of one circuit determined to flee from this persecution, emigrating in a body, and thirty-five of them attempted to found a new village a short distance away; but their enemies, learning of their purpose, preëmpted the place by erecting sham graves upon it, which they dared not molest. On one occasion the heathen forcibly entered their houses and carried off their goods, and, asked what was to be done to settle it, the Christians meekly replied, 'It is already settled. The goods are taken; that ends it.' It was against such trials that these poor Christians had to struggle."

No missionaries of the General Society were sent to Foochow in 1884; but Miss Carrie I. Jewell, Miss Elizabeth Fisher, and Miss Catharine Corey, M.D., of the Woman's Society, arrived in November. Dr. Corey was assigned to aid Dr. Sparr, who had been associated since 1878 with Dr. Trask in the conduct of the hospital and dispensary for women, Dr. Trask having married and retired from the mission. Miss Jewell and Miss Fisher took the Girls' Boarding School. The Misses Woolston, after a quarter of a century of faithful and signally successful service, retired to America.

13. Death of Bishop Wiley.

While Bishop Wiley was visiting the mission in Japan on his way to China, he was discovered to be suffering from a serious malady, and great apprehensions were excited. Having accomplished his work in that mission, he proceeded to North China. Here he was not able to be present at the public meetings, but attended to the more private affairs of the mission in his room, where he consulted with the missionaries. His work being completed, he went on to Shanghai to hold the Central China Annual Mission Meeting, the members of that body having been notified to meet him there and spare him the long journey up to Kiu-kiang. From this point the Bishop wrote: "I have been laboring in this work in a very enfeebled state of health, with just about strength enough to get carefully and faithfully through it. I think I have done good and faithful work, and that the end will tell well on our missions."

He subsequently reached Foochow, anticipating presiding at the Foochow Conference appointed for November 13, (1884,) the date having been changed from

the nineteenth of the month because of the Bishop's rapidly declining strength. Foochow was the scene of his first labors as a Christian missionary, when the foundations were being laid and the times were troublous, as now, with the alarms of war. When the Bishop arrived, he was carried into the mission house built on the site of his own house of earlier years. As he entered the door he exclaimed, "Home, home!" Here his life work was accomplished, and he laid himself down to die before his official mission was concluded. He guided the conference through its early days from the sick room, though the shadow of his suffering was upon the brethren, and sympathy found expression in a whole assembly bathed in tears.

The Bishop hoped to be able to ordain at his bedside the ministers elected, but at the last moment was obliged to relinquish this purpose. Sia Sek Ong said, "This is the remnant of work he must needs leave undone to keep up the connection between this conference and the mother Church." Every day during the Bishop's illness some of the native brethren sought the sick room to show their love and sympathy, and then retired to pray for the recovery of their much-revered "Hwai-La-Kangtok." During his sickness he said, "Thirty-three years ago I came here, and now I may as well remain and finish my work. It might be well for me to die here, who for some reason have been called 'the Missionary Bishop of China.'" To the missionaries he added, "You go right on with your work." His last words, "God bless you, God bless you all forever—ever,—forever—evermore. Amen," made a profound impression on the native brethren.

He died at four o'clock Saturday afternoon, November

22. The funeral services were held in Tieng Ang Tong (Church of the Heavenly Rest) on Sunday afternoon, and were conducted in Chinese and English. Bishop Burdon of the Church of England, Dr. C. C. Baldwin and Rev. Charles Hartwell, senior missionaries of the American Board of Missions, the Methodist Episcopal missionaries, and two native Presiding Elders took part in the services. When the hymns were sung Miss Jewell presided at the organ, but when the Chinese brethren sang "Asleep in Jesus" a student of the Anglo-Chinese College rendered the accompaniment. The burial took place at sunset, when they laid this chief pastor to rest under the olive trees by the side of the grave of his first wife in the American missionary cemetery, a little distance south of the mission residences.

The Missionary Secretaries fittingly wrote of his departure:

"Like a warrior who dies on the field amid the triumphs of victory, he could almost be envied the circumstances of his dying, albeit neither wife nor child were by his side to minister to his needs of body and mind. Never was a truer missionary spirit than that of Isaac William Wiley, who has the pre-eminence of being the only missionary elevated to the high office of Bishop. He will bear us no personal report from this last of his visitations to our foreign fields, but his influence and the precious associations of his dying and burial will be a perennial benediction to the entire Church."

14. Later Annual Conferences.

No Bishop visited China in the years 1885 or 1886.

In 1885 the mission adopted a plan for a Woman's Conference and Teachers' Institute, to be held annually

at the same time and place with the Annual Conference. Its first session, held at Tieng-ang Tong chapel, was successful beyond all expectations. The Press now issued the first edition of "Baker on the Discipline," which was desired as an aid in bringing more uniformity and system into the administration of Church affairs. The native brethren had repeatedly and unanimously asked for the publication of this almost indispensable guide and commentary to the wonderful "little book." A few young men left the Biblical Institute owing to lack of accommodations. Forty students were in the college. The first organization of a regular four years' college class was effected, the first grade being about the equivalent of that of the seminary at Beirut, Syria. A revival occurred in the Tieng-ang Tong church.

Ping-nang, a district city a few days' journey north of Ku-cheng, was visited for the first time in twenty years by one of our missionaries. Owing to the rainy weather and the long-cherished hostility of the people, the trip was both a hard and a dangerous one. While selling books in a crowd whose dialect he did not understand, some "lewd fellows of the baser sort" skillfully planned a plunge bath for the "foreign devil," but were thwarted by his attendant, an experienced native colporteur from Ku-cheng. Twenty years before we had rented a building here to be used as a chapel, but the mob razed it to the ground and erected a stone with the inscription, "This building shall never be rebuilt." The stone remains to this day. The innkeeper where our missionary stopped watched all night, declaring that the same fate would befall his dwelling now that the foreigners had come under his roof.

The visit resulted in an honorable settlement of dif-

ficulties that had greatly hindered our work in another part of the district. Here we were literally getting into the enemy's stronghold by the back door.

Sickness prevailed on the Hok-chiang District, and the heathen are accustomed in such cases to make expensive idol processions, for which they endeavor to collect money from our Christians by pressure and threats.

Hing-hwa was divided into three large circuits, and a site for church and parsonage was purchased at Sieng-Lin, twenty-seven miles west of Hing-hwa city. The prevalence of village fighting often prevented members attending and preachers from itinerating without liability of being seized and held for ransom.

Mr. and Mrs. Ohlinger returned to America early in the year 1886 on furlough, after nearly ten years of uninterrupted labors in this debilitating climate. They spent four months in Germany and Switzerland, Mr. Ohlinger speaking night after night to large audiences.

Miss Susan M. Pray, M.D., of Brooklyn, arrived to assist Dr. Corey in the medical work.

All the five districts received this year Chinese ministers as Presiding Elders. The Ing-chung District, under N. J. Plumb, saw an advance of thirty-four in membership. Yong-ping District, in charge of Brother Sia Sek Ong, saw bankers from Foochow, resident at Yong-ping, listening to the preaching and uniting with the Church. A fierce fellow, nicknamed the "Tiger of the City," was converted, and his changed life amazed the citizens. On Ku-cheng District some of the *literati*, who had come a long distance, heard the truth, and our work was extended to the sub Au-kwang District. A District Conference of this district, held at Tong-hwang, was attended

by over a hundred persons, some of whom had come a hundred miles for this purpose.

Our Foochow Mission, which waited ten years for its first convert, opened the year 1887 with three thousand five hundred members and probationers, and at the Annual Conference, which convened November 10, Bishop Warren ordained nineteen deacons and twenty-one elders. Rev. W. H. Lacy and wife reached Foochow. Mr. Lacy's transfer from the Wisconsin Conference was entered on the Minutes. Mrs. Lacy, daughter of Mrs. Mary C. Nind, could not fail from her early training to come with a warm missionary heart. Rev. Sia Sek Ong was elected delegate to the General Conference, with G. B. Smyth reserve delegate. Mr. T. Ahok was chosen lay delegate. A dormitory was added to the Anglo-Chinese College. Generous aid had been received from J. H. Love, Esq., of Sydney, Australia, a tea merchant who resided at Foochow five months of each year. One student of this institution had joined the Government customs service at Canton, another was attached to the United States consulate at Foochow, another to the imperial telegraph service, a fourth to a mercantile house, and applications were made for the services of others. Fifteen applicants presented themselves to enter the Biblical Institute, but the raising of the standard shut out all but six. On Hok-chiang District over one hundred were converted at Tang-tau, and converted shop-keepers and millers held prayer-meetings in their shops and mills, all attracting the attention of the heathen.

The mission now planned to locate a missionary family permanently in the large prefectural city of Hing-hwa, nearly one hundred miles south of Foochow. From the

city of Yong-ping came the word with rejoicing, that "A score and a half of worshipers now meet to worship God in this city, where once the foreign missionary was stoned, beaten with rods, tied up with cords, and the stone-paved streets stained with the blood from his wounds."

Yet while some were rejoicing over victory gained in Yong-ping, the devoted Presiding Elder, Sia Sek Ong, and the native preacher were suffering the most brutal treatment at the hands of a mob in the city of Song-chiong, fifty miles further west. Such shameful proceedings in the very presence of official power had rarely been witnessed even in China. The Presiding Elder closed his report for the year with the words of Paul, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

On the island of Hai-tan, and also on the Ku-cheng District, native missionaries had been employed and sent forth by the native Church. They were now doing double the work on the Ku-cheng District on the same money-appropriation from America. Healthy progress along all lines was clearly indicated by the table of statistics. The Mission Press had introduced the process of stereotyping and had printed over fourteen million pages of evangelical matter.

Bishop Fowler presided at the twelfth annual session of the conference in Foochow in 1888. Rev. T. Donohue was transferred to the conference from the Dakota Conference.

Dr. J. J. Gregory arrived for medical work. Miss May E. Carleton, M.D., and Miss Mabel C. Hartford, missionaries of the Woman's Foreign Missionary Society, had been added to the force on the field during 1887,

and Miss Ella Johnson a trained nurse was under appointment to this field.

The society's report for the year 1888 says: "While there are rumblings of discontent occasioned by the unfriendly attitude of our Government toward Chinese immigration to this country, and while there is much reason to fear that the limit of patience and forbearance on the part of the Government and people of China has about been reached and that resentment will be shown, our work has thus far continued without any serious interruption at any point. One remarkable event of the year was the appearance in the General Conference of a native Chinese minister in the person of Sia Sek Ong, the delegate from the Foochow Conference. This esteemed minister, who was one of the four elders ordained by Bishop Kingsley in 1869, made an excellent impression both in the General Conference and in his visits among the churches. He was chosen to take part in the consecration of the Bishops-elect, and his hand was among those laid upon the head of Bishop Joyce in the solemn service. He was every-where welcomed as a beloved and honored brother."

The mission was duly represented in May, 1888, at the great General Conference of all missions in China, in Shanghai, composed of four hundred delegates.

An important event of the year was the withdrawal of the Church Missionary Society from the prefecture of Hing-hwa, which placed the work heretofore in connection with that society under the care of the conference. This year records the death of the first ordained local preacher, Sia Kai Lwang, the father of Sia Sek Ong, delegate to General Conference, and of Sia Heng To, one of the promising younger preachers. A new Presiding

Elder's district was formed on the island of Hai-tan, hitherto a part of the Hok-chiang District, containing about one-fourth of the membership.

The Anglo-Chinese College rejoiced in philosophical apparatus secured through Rev. G. B. Smyth and Dr. Sia Sek Ong while in America. Dr. Sites became responsible for $2,000, on the raising of which the Missionary Society had made a conditional appropriation of $2,500.

The year was not without its trials. On Hing-hwa District the Christians were plundered by Government police, others unrighteously adjudged and beaten in the public court, while others were held in cruel custody by constables and money extorted from them by tortures. Some were driven from their homes, their fields not sown, or if sown wantonly destroyed, so that now many were destitute of food and clothing. Some families were scattered, and some individuals were stolen away that a ransom might be secured for them. Yet the contributions of the native Christians showed an increase of $62, and they were getting much less from the Missionary Society than four years before.

The Press at Foochow still made progress. Last year the process of stereotyping was added, and this year that of type casting was introduced. It was now sending out a million pages a year, which were scattered to the remotest parts of the empire. It was printing large editions of the Mandarin Scriptures and tracts for the Bible and Tract Societies at Shanghai and Tientsin, and was about to commence printing the Bible in colloquial for the use of the three missions located at Foochow. The "Fohkien Christian Advocate" and the "Glad Tidings" were also now being published. The latter paper was started by the Misses Woolston.

The fourth session of the Woman's Conference was presided over by Mrs. Wilcox. It was addressed by Mrs. Bishop Fowler. Chinese women but recently emerged from heathendom read papers that were spiritual and practical, gave Bible-readings, and conducted the devotional exercises. Among the subjects treated in their papers were, "Influence of Christian Homes," "Education of Women," "Experiences in Work Among Heathen Women," etc. Another conference was held on the Hing-hwa District, where a different dialect is spoken. On Sabbath a wonderful meeting was held. Chinese women rose promptly and told their experiences in simplicity and power. A remarkable fact in connection with this meeting was that, without any concert, three times the second chapter of Acts was read and commented upon, showing the trend of their thoughts and language. One woman read a paper on the "Transforming Power of the Holy Spirit," another one on "The Holy Spirit's Work."

At this session the ladies presented a memorial to the Annual Conference asking them to take action against early betrothals and marriages among native Christians. They now reported twenty day-schools with two hundred and forty-four pupils, about one-half the number being Christians. Some were women forty and fifty years of age. The Foochow Boarding School had forty-two students. Miss Carleton, M.D., in consequence of the illness of Dr. Corey, had had charge of the entire medical work. Seven hundred patients had been in hospital, eight hundred were treated at the East Street Dispensary, between three and four hundred professional visits had been made to foreigners and natives, making a total of little less than two thousand patients treated

during ten months of the year. Repairs had been made on houses and hospitals necessitated by a destructive typhoon.

Bishop Andrews presided at the thirteenth session of the conference at Foochow, December 5–10, 1889. He ordained thirteen deacons and five elders on conference Sunday. The statistics showed: Members, 2,450; probationers, 1,412; conversions, 648; support of pastors, $1,219; Missionary Society, $378; church building, $2,604; local purposes, $655.

Mr. Worley had been obliged to return to America for a season on account of ill health. Efforts had been made to follow the suggestion of Bishop Fowler to do more street-preaching, but the weakened forces were not able to keep it up. Dr. Gregory, who had come from America, had found excellent opportunities for evangelistic work among the patients at the East Street Dispensary. Miss Lydia A. Trimble, of the Woman's Society, arrived in the field.

Persecutions continued in many sections. Hing-hwa maintained its old character for brawls, fights, and murders. Not unfrequently attempts were made by large heathen families to compel smaller ones to contribute to idol processions, which when refused, as in the case of Christians, led them to resort to violence and the destruction of property.

In Yong-ping city preliminary steps had been taken to rent a house for worship, when the *literati* combined with an old-established union of property holders and trumped up false charges against the landlord and "go-between" and caused their arrest and punishment. The latter suffered from a beating and long imprisonment and hunger in a filthy prison.

Ku-cheng District, within the bounds of which work had been begun twenty-five years before, reported six or eight new circuits formed, each stronger than the original one; but on most of the districts marked opposition was manifest, Christians were driven from their homes, their fields were pillaged, their fruit trees destroyed, their houses razed or occupied by others, fields inherited from their ancestors were wrenched from them, others without possessions or taxable property were arrested by tax collectors, and themselves suffered stripes and imprisonment because they refused to pay idol money and to take part in idol processions, temple service, and ancestral worship.

The Anglo-Chinese College reported 102 students in the Theological School. Twenty students had pursued the regular course and 6 a preparatory course. A large number of the men now in the conference graduated here. The normal department had 23 scholars. The Press had received a font of music type from America.

Arrangements were made to change the time of the annual meeting from fall to spring. No Episcopal visit was made to China in 1890. Ella Lyon, M.D., and Miss Ruth M. Sites now entered the work of the Woman's Foreign Missionary Society. The mission was weakened by the return of the Rev. Timothy Donohue and wife to the United States, but was fortunate in securing the Rev. W. N. Brewster, late of the Malaysia Mission, who was married to Miss Elizabeth M. Fisher, at Foochow, October 28. Mr. and Mrs. Brewster entered upon the work at Hing-hwa, and established a missionary residence in that important center. The Hing-hwa prefecture borders on the sea-coast, extending from sixty to one hundred and twenty miles south

and west from Foochow. It consists of two counties, and has a population of over one million, speaking a dialect akin to the Foochow, but so much differing from it that intercommunication is very difficult without some weeks or months of study of the difference in spelling and accent. The prefectural city has a population of 30,000, and ranks in order next to a provincial capital.

The Rev. M. C. Wilcox and Dr. J. J. Gregory, with their families, took up their residence at Ku-cheng. The mission sustained a great loss in the death of Tiong Ahok, the eminent layman who gave $10,000 to found our Anglo-Chinese College, and who was in many ways a most efficient and earnest supporter of our work. His excellent wife, who had gone to England with an invalid missionary, did not reach Foochow until after her husband's death. His dying testimony was in accordance with his Christian life.

Dr. Gregory, August 17, 1890, reported on the inauguration of his specific medical work in Foochow during the seventeen months since his arrival. He had been engaged in medical work proper only seven months of the seventeen, as there was nothing to begin with, and much time was consumed in getting the money and medicines. The working portion of the first ten months was devoted to the study of the language and teaching two hours daily in the Anglo-Chinese school, except when interrupted by professional duties. About 3,500 visits had been made by the patients to his dispensary at East street and his home, more than 4,000 prescriptions compounded, 500 visits made by himself (no students' visits counted) to patients in their homes, and $150 received in fees and donations. Thus, while alleviating the physical suffering of some of these peo-

ple, he had the satisfaction of seeing an audience and a clinic grow from 25 to 75 a day.

Dr. S. L. Gracey rendered signal service in various ways to the mission. He was President of the Board of Trustees of the Anglo-Chinese College. The missionary report says: "The Rev. Samuel L. Gracey, D.D., was warmly welcomed by the missionaries as Consul of the United States at Foochow. He and his devoted wife are already proving helpful in many ways to the mission. It is not often that we find a consul who can preach and pray and sing with spirit the songs of Zion."

It was expected that Bishop Foster would visit the missions in China in 1891, but being prevented by illness from undertaking the journey, Bishop Goodsell was somewhat suddenly summoned to take his place, and he presided March 4–9, 1891, at the Foochow Conference. Rev. N. J. Plumb returned to the United States for a brief respite. Mr. Brewster had already been transferred from the Bengal Conference. November 13, 1892, the Bishop ordained five deacons and three elders. The conference requested the Board of Bishops to send the same Bishop to China at least two years in succession. The experiment of holding the annual meetings in the spring proved unsatisfactory; hence the conference had returned to the custom of holding them in the autumn or winter months. Two of the native Christians, one of them the oldest preacher on the Yong-ping District, Taing Kwang Ing, lost their lives on the river trying to reach the conference at Foochow.

The "Fohkien Christian Advocate" had an increased circulation. The Press was running day and night, having reached a high standard of efficiency under the

faithful management of Mr. Plumb. On November 18 Rev. W. H. Lacy, now superintendent of the Press, wrote: "I expect to report over ten million pages of work completed in these eight months. A large edition of the Bible will be completed ere these lines reach America. This is the first time the Old Testament has been published in the Foochow dialect as one book. The members of our Church have scarcely known what a Bible is, for the classical edition is too learned for them, and the colloquial edition only exists in disconnected portions."

Mr. Brewster and wife, accompanied by the senior workers, Dr. and Mrs. Sites, and the quiet but indefatigable Dr. Sia Sek Ong, entered Hing-hwa with a shout. A revival started at the sound of their coming. They had the efficient help of Brother Ling Ming Chiong, youngest son of Ling Ching Ting. The young brother had the fire and raspy voice, though not the holy stubbornness, of his heroic father. Mr. Brewster showed appreciation of, and skill in directing, the efforts of the native brethren, which is so essential to abiding success in the work. The Anglo-Chinese College continued to bear the spiritual fruits that years ago encouraged its founders.

Mr. Wilcox, missionary in charge of Yong-ping, said: "Owing to the malignant spirit manifested at Yong-ping two years ago, and in accordance with the request of the house owner whose property we rent for church purposes, I did not enter that city, but met the brethren outside the wall. It has seemed at times that we would be obliged to give up our work at Yong-ping and several places on account of the turbulence of the people; but now the outlook is more encouraging, and

we hope for good results from mission work in that entire region."

Bishop Mallalieu presided at the conference which met in Foochow November 10, 1892. Miss Sarah M. Bosworth was added to the staff of the mission, and the transfer of Rev. G. S. Miner, of the Nebraska Conference, and R. L. McNabb, of the Kansas Conference, who had arrived in China January, 1892, was announced. Their wives accompanied them. Fraternal delegates were received from other missions, and the conference was asked to co-operate with them in determining what marriage customs should be observed by the native Christians, also to consider the version of the Lord's Prayer in use among them. The conference also took action requesting an episcopal visit every year, and petitioning the Board of Bishops to appoint the same Bishop to visit them two, or if possible three, years in succession. The conference numbered 53 members, 9 of whom were from America; also 28 probationers. The Press, under the superintendence of W. H. Lacy, had added a font of type for Romanized work, and was printing the Scriptures in the Romanized Hing-hwa dialect. It had also added a "Liberty" job press. Rev. Sia Hu Mi, admitted to the traveling connection in 1870, had died February 4, and Rev. Uong Ding Hok had also died. He had entered our Boys' High School at the age of thirteen, was baptized by S. L. Baldwin, graduated at our theological seminary, and had been a successful pastor.

The Bishop constituted a new district—the Hai-tan—which lay well out to sea among a group of islands. The Foochow Girls' Boarding School enrolled 93 pupils, 69 of whom were boarders. Of the day scholars, 11

were from Christian families. All the girls from the first class down through the fifth were connected with the Church. Miss Carrie I. Jewell and Miss Julia Bonafield had the charge of it. A new school-building was being erected at Tai-maiu to accommodate 80 boarders and 20 day scholars. The day-schools, in charge of Miss Ruth M. Sites, had 133 pupils, few of whom were from Christian homes. Two Bible women had taught Gospel truths to more than a thousand Chinese women in the Foochow District. Hundreds had been told of Jesus in Hing-hwa city. The Juliet Turner Memorial School for women at Hing-hwa had 23 pupils. The Hamilton Boarding School for girls enrolled 81 pupils. Miss Bonafield summarized twelve Bible women's work: they had traveled fifteen hundred weary miles and proclaimed the Gospel to not less than twenty-five thousand people on Hing-hwa and Ing-chung Districts. There were five orphans under Mrs. Lacy's care in the Foochow Orphanage.

Rev. M. C. Wilcox wrote of Ku-cheng District, 1892: "Five years ago this district had 372 members and probationers; now it has 803, an increase of 431, or 113¼ per cent. The eleven circuits of the district contain about fifty towns and villages, in which the Gospel is quite regularly proclaimed by our preachers."

Referring to Yong-ping District, he said: "At Sa-kaing, where years ago some of our missionaries were somewhat roughly handled, and where it was last year thought necessary that I should have an escort of soldiers, I spent several days talking and preaching to those who came to our place of worship. My visit did not cause the least disturbance, even when I went in the streets. My experience at Song-chiong, where Rev. Sia Sek Ong,

D.D., was so severely beaten several years since, was entirely satisfactory."

The most notable event of this year, however, was the opening of the Theological School and the Boys' Boarding School February 16, 1892, at Hing-hwa, under the efficient guidance of Rev. W. N. Brewster. The Theological School was housed in an old native building rented for $9 a year. Eighteen young men applied for admission, only six of whom could be accommodated. The Boys' Boarding School enrolled 29, and the number could have been doubled had there been accommodations.

Lydia A. Wilkinson and Luella Masters, M.D., increased the force of the Woman's Foreign Missionary Society's workers. This society had attempted a new phase of its educational work. It was anticipated that by the influence and aid of Mrs. Ahok they would be able to open a school to which the daughters of high-class natives, non-Christian, would be drawn, a class hitherto unreached. Had they the desire to enter the Boarding School, they would have been excluded by unwillingness to conform to its regulations, chief of which was the requirement to unbind the feet. Miss Sites now opened such a school with nine girls, daughters of Christian parents, with the hope that when the "Seminary" was established and understood it would receive the patronage of those for whom it was primarily designed. It was visited on Examination Day by twenty mothers, arrayed in elegant costume and each attended by her maid, the tiny feet making this attention a necessity, and great pleasure was expressed at what they saw and heard; some promising to patronize the seminary when the new term should begin.

The Annual Conference had, in 1893, the advantage not only of the presidency of Bishop Foster, at its seventeenth session November 16, at Foochow, but also of the presence and counsel of one of the Corresponding Secretaries, Dr. A. B. Leonard.

The Woman's Conference this year rejoiced in the presidency and counsel of Mrs. Keen, Secretary of the Philadelphia Branch of the Woman's Foreign Missionary Society, designated by the General Executive Committee to officially investigate their work in the East. She was accompanied by her daughter. Miss Martha I. Casterton was appointed trained nurse for the hospital at Ku-cheng. The Bishop ordained six deacons and two elders. The new Hai-tan District, constituted a year ago, reported that at Tang Tau, where the central Church was located, was a busy mart, at which trading junks were constantly coming and departing. Seven or eight hundred soldiers were stationed there. The islands were reached by a thirty or forty miles' sail. The district had eight circuits and eight day-schools for boys, with 123 pupils. Miss Bonafield and Miss Trimble superintended the woman's work. There were three times as many Church members as there were ten years before. The Roman Catholics were numerous on the island.

The conference made the largest net gain of any year of its history. A marked impression on the *literati* class was manifest, and there were now over twenty "first-degree" literary graduates full members of the Church, and a large number of these among the probationers. At the preceding great triennial examination for "second degree" not less than twenty Christian students were among the competitors. Such a thing was never before known in the history of this old nation. A noted instance

was that of Dr. Ling Seng Nguong, a native physician of great renown.

He was the head of a large family, with sons, sons' wives, and grandchildren and servants, male and female, in all thirty or more, living in one large residence built some ten years ago. Dr. Ling was formerly very devout in his worship of idols, and so revered them that if at any time he saw one neglected he took it home and cared for it, and in this way he gradually collected about a hundred images. At one time during a flood he saw the limbless trunk of an idol floating on the swollen waters. He secured it, and found upon the back two characters indicating its name. He took it home and had workmen repair it, putting on new limbs, and had made for it a little shrine carved of finest hard wood.

It was not long after this that his wife died, then his eldest son, and in great grief this son's wife committed suicide. The second son also died, and the young girl to whom he was betrothed also ended her own life by hanging.

Beside himself with grief, the doctor angrily cast out and broke to pieces almost all the images for which he had so reverently cared, but which had not prevented calamity from befalling his household. A friend said to him not long after, "I have found what you need, better than any medicine, to heal your heart and cure your body," and handed him a copy of Dr. Allen's Shanghai paper, "News of the World." This proved a source of intense interest, not only for the news it contained, but because of the light it gave regarding another religion of which he had as yet known nothing. He at once bought a Bible and began careful study of it. His home

had since been a place of weekly public worship, and he was an interested learner. Dr. Sites wrote of him as follows:

"His failing health kept him much at home, and he was never within a Christian church. But in his own home he accepted Christ, and sent to us asking if he might not be baptized. Accordingly, as illness prevented my leaving home at the time, Brother Miner, daughter Ruth, and the native pastor, with a few Christian friends, went on Sabbath afternoon. Like Cornelius of old, this man had assembled all his household for the service, and after a short sermon he, with his aged mother and three other villagers, received baptism. Within three months his long, useful life was finished, and he was taken home to join the rejoicing multitudes above. His dying testimony was, 'All peace within.' But 'he being dead yet speaketh,' and not only are all his large family now committed to Christ, but from unexpected sources far and near come reports of his work. While healing others of physical ailments, he had for years past, ever since his own first study of the Bible, been pointing his patients to Christ, the soul-Physician. His fourth son, also a first-degree literary graduate, has been teaching in the Theological School at Foochow."

Most of the circuits had been blessed with revivals during the year, but none was more encouraging than that of Hok-chiang city, noted for its indifference and often open opposition to the Gospel. Twenty-one persons, fifteen of whom were men between nineteen and forty, belonging to three of the oldest and most distinguished literary families in the city, were baptized and openly professed faith in Christ. Three of them were first-degree men, and the others were studying for it. Several were exceed-

ingly zealous in proclaiming the good news. One was secured for teacher in the boarding-school in the city and a number for the day-schools throughout the district, and they all did good work and proved the genuineness of their conversion.

Both the civil and military magistrates regularly read the "Fuhkien Christian Advocate." At a recent literary examination the subject for thesis was, "History of Christianity in China: Will It Be an Impediment to Her in the Future?" Two Christians sent in theses which so pleased the magistrate that he requested their publication in the paper. This officer was very much westernized, and wished the decisions of his court published in our paper.

At Ming-chiang, in the Fourteenth Township, in 1881, the rented chapel was mobbed and the preacher compelled to leave. For ten years we had there no place of worship. Some years before a poor old woman came from this township to Foochow for medical treatment, and heard of Jesus while at the hospital. She returned to her home fully trusting in Christ, and was instant in telling abroad to her neighbors all she knew of the way of life. For years she walked six miles every Sabbath to hear the Gospel. She pleaded with every preacher she met to go to her township and open a chapel. In 1893 they went, rented, and preached. Eight souls were converted, while many more were interested learners. From among this people three bright women were now attending the Woman's Training School in Foochow.

In the Fifteenth Township a man named Wong Ching Dien, for eleven years a confirmed opium smoker, kept an opium and gambling den. Two years before he was

cured of his opium habit and, better still, was thoroughly converted. He gave up his evil practices and began preaching Christ to his former opium patrons. His family looked on, incredulous and amazed, but, finding him true to his new faith, they all came to worship the God who had done such a work of grace in their family. His old mother, fifty-seven years old, said, "It is a miracle, and any religion which can so transform my wicked son and make him kind to his wife and children and dutiful to me must be the true doctrine."

After that she went of her own accord from place to place filled with the power of the Holy Ghost, telling to others the wonderful grace of God. She walked as far as ten miles in a day on her little bound feet to give others the knowledge of salvation through Christ.

Foochow, with all her numbers, could provide no suitable woman to superintend the care of the waifs at the orphanage, and so from Ming-chiang was brought this Mrs. Wong to mother the babes and teach them how to live Christ-lives. What a contrast from her life two years before, when the dark shadows of the opium den shut out heaven's love and light from her home and heart!

The old church at Tieng Ang Tong was too small for their congregations, and the conference declared that the building should be converted into a theological school-building, that the Woman's Foreign Missionary Society's school-building be bought for a boys' boarding-school, and that a new church, to be called the Wiley Memorial Church, should be erected.

The General Conference had made a general provision that two or more conferences on a foreign field might erect a central conference, which should give direction to

the connectional interests of the entire Church within their territory. The Foochow Conference believed that the needs of the China field demanded the constitution of such a conference, and now took steps to secure the necessary action of the China conferences to this end.

15. College, School, and Press Work.

The entire educational work of the mission was now in a prosperous condition. At its head was the Anglo-Chinese College, of which George B. Smyth was President, with a roll of 107 names, two-thirds of whom lived in the dormitory. By the following year, (1894,) they had 145 students, a much larger number than was found in any other school of our Church in China. The new class was the best they had had. Forty new students were admitted, and two of them were first-degree men. The mission did not give a "cash" to support any of this large number of students. The total expenses for board, tuition, etc., amounted this year to about $4,000. There was a great difference between having this sum paid by the Missionary Society and having it paid by the students themselves. A great deal of voluntary Christian work was done by some of these young men. A large Sunday-school for the children of persons not connected with the Church was conducted every Sunday afternoon by the College Young Men's Christian Association. This work was entirely voluntary, being done by young men who were free to do it or not, as they pleased. It reached a class of young men who were beyond the reach of other mission agencies. Every thing done to help, therefore, went to building up the Church of Christ in China as surely as money given to support directly a preacher.

The growth of the college has been steadily upward for some years, each year adding to its numbers and its opportunities.

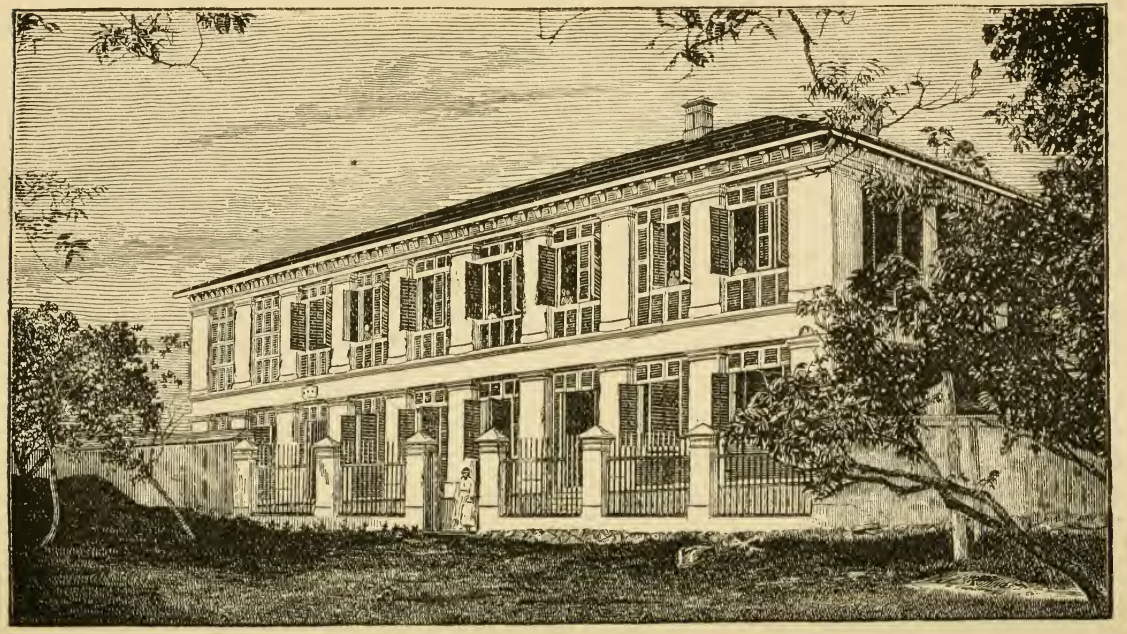
The Boys' High School had had a precarious existence for some years in the old Press building. It was now taken out of its old quarters, and a temporary building on the college grounds fitted up. There were now over fifty applicants, and more applying every day. In spite of many disadvantages, it had done grand work. Many of the best preachers went from it to the Theological School, and several of its students entered the college.

It was intended to establish a mechanical or industrial department in connection with the college to teach such industries as photography, electroplating, etc., and thus introduce among our people new methods of making an honorable living. The Theological School, (J. H. Worley, Principal,) had received 18 new students; during the year it enrolled 23 students in all. The Foochow Boys' Boarding School, (Mrs. G. A. Worley, Principal,) numbered 54 students. The Hing-hwa Boys' Boarding School, (W. N. Brewster, Principal,) had 42 pupils. The Theological School closing its second year had 27 pupils averaging twenty-five years of age. The Ing-chung Boys' Boarding School, (R. L. McNabb, Principal,) had 28 scholars. The Ku-cheng Boys' Boarding School, (M. C. Wilcox, Principal,) had 23 in regular attendance.

The schools of the Woman's Foreign Missionary Society were as follows: Foochow Girls' Boarding School, Miss Jewell, Miss Bonafield, and Miss Wilkinson in charge, enrolled 87 boarders, 18 day scholars—105. Of these, 95 were from Christian families, 48 were connected with

the Church. This school was begun November 28, 1859. The first year 15 were admitted. March 9, 1862, the first baptism of a pupil occurred—the first-fruit of an abundant harvest. In 1877 the boarding department enrolled 31, with 14 Church members, 11 of whom had been received on Christmas day, 1876. Thirty-three had then graduated from the school. The Misses Woolston were present the first day with the first pupil. They continued in charge of it for twenty-five years, when they returned to America. But the French War of 1884 practically broke up the school. When Miss Jewell and Miss Fisher reached Foochow November 17, 1884, it was found a new beginning had to be made. The year commenced with 17 scholars, and closed with 46. The building then occupied as the Woman's Training School was built 1874, and the Boarding School had had its home here for nearly twenty years, when a new building was erected in 1893. The course of study was extended from five to eight years. During the ten years past, or since 1884, 230 different girls had been in the school; 20 of these became teachers; 10 had studied medicine; 105 names were on the roll. New Year's Day, 1894, 16 of the pupils joined the Church. On Ing-chung District there were four girls' day-schools, with 43 pupils. Hing-hwa, Hok-chiang, and Hai-tan Districts had a large number of girls' schools.

The woman's work also included the Mrs. Mary E. Crook Memorial Orphanage and the important medical work in charge of Drs. M. E. Carleton, E. M. Lyon, and L. M. Masters. The number of patients admitted to hospital this year was 207; the total number of patients treated, 4,940, since last conference.



Hospital for Women and Children, Foochow.

Situated on Nan-Tai Island, three miles from the gates of the old Foochow city, the Foochow Hospital was opened on April 20, 1877, with Dr. Sigourney Trask at the head. Dr. Julia Sparr, Dr. Kathe A. Corey, Dr. Susan R. Pray, Dr. May E. Carleton, Miss Ella Johnson, (trained nurse,) Dr. E. M. Lyon, and Dr. Luella M. Masters have all labored here for the relief of China's suffering women and children and the advancement of Christ's kingdom. Much of the time one physician wrought single-handed, and for years the work had always been greater than the ability of the force in the field to care for it. But these ladies had spared no time nor strength nor loving sympathy; sick ones had been cured, sad hearts made to rejoice in the hope of immortality, students gathered and trained, and women sent out, skilled in the healing art, to carry blessings into regions beyond.

The hospital first built became quite too small and seized upon the rooms occupied as a residence. A new residence was built. "The City Hospital," one of the pet projects of Drs. Sparr, Corey, and Carleton, finally became an accomplished fact. Dr. Carleton had the pleasure of seeing its walls rise to completion in 1890; but it was not until February 23, 1894, that the force of physicians was large enough to make it possible to throw open the doors of the "Woolston Memorial," as it is called, to in-patients, though dispensary practice had been carried on for many years.

The one dispensary in the city, opened in the seventies, became two, then three; later two or three more sprung up at different points outside the gates. The hospital, as the mother of all, still carried on the work which she was the first to start among the women of China.

There were now in this hospital eight students, who were valuable assistants to the physicians in ward-work, clinics, and visiting; a matron, known long years ago as the "Ka-tan deaconess," and always as "Hwoi-mu," who was invaluable to both physicians and students; and a Bible-woman, a sweet-faced, earnest-hearted Christian, who was a great help in telling the patients of Christ. Four of the students will graduate at Chinese New Year, and others have taken their places. Four have completed their course, one graduated into the "upper sanctuary," one remained as assistant in the hospital here and later in the city, and two carried their diplomas to distant cities and joined the force of Christian workers there.

Numbers tell little here, but for 1891 the records show: Total number of patients, 6,215; total number of prescriptions, 6,975; number of visits made, 1,088.

In 1893, two years later, the statistics were: Total number of patients, 6,470; total number of prescriptions, 5,898; number of visits made, 1,323.

The property of the mission was reported at this conference as follows: Ninety chapels, valued at $42,345. Residences, Foochow, Hing-hwa, and Ku-cheng, 9, valued at $22,000. Native parsonages, 2, value $1,700. Anglo-Chinese College, dormitory, and apparatus, $22,000. Theological School and Foochow Mission Press buildings, $5,000. Wiley General Hospital, Ku-cheng, $6,000. Mission Press, type, etc., $10,000.

Woman's Foreign Missionary Society: Foochow Girls' Boarding School and residence, $14,000. Woman's School and residence, $5,000. Two hospitals and residence, $9,500. Mary E. Crook Memorial Orphanage, $2,000. Hing-hwa, Juliet Turner Memorial Woman's

School, $375. Hamilton Girls' Boarding School, also at Hing-hwa, $1,150.

There were now: Foreign missionaries, 10; assistant foreign missionaries, 8; Woman's Foreign Missionary Society, foreign missionaries, 10; native ordained preachers, 69; unordained, 112; Woman's Foreign Missionary Society, native workers, 61; members, 3,686; probationers, 3,505; baptized children, 1,671; adherents, 3,579; average attendance Sabbath worship, 8,032; Missionary Society collection, $378; self-support, $1,834; Church building and other local purposes, $1,745.

The Superintendents of the Press in chronological order had been as follows: 1858, Erastus Wentworth; 1862, S. L. Baldwin; 1866, L. N. Wheeler; 1869, S. L. Baldwin; 1870, R. S. Maclay; 1871, N. J. Plumb; 1879, D. W. Chandler and Nathan Sites; April, 1882, N. J. Plumb. March, 1891, William H. Lacy was appointed, and was still left in charge at the conference, November, 1893. The work of this Press has not been confined to the needs of the Foochow Mission, but has served the missions of the other societies in Amoy, Swatow, Formosa, Hong Kong, and Bangkok, as well as the Methodist missions in Peking and Kiu-kiang. Large orders have been filled for the British and Foreign Bible Society, the North China Tract Society, and the American Bible Society. Nine-tenths of its present capital, which Superintendent Lacy has estimated at $20,000, exclusive of the grounds and buildings, had been earned by the Press itself from the small profits on work done during the thirty years of its existence.

16. Central China Mission, 1877-1883.

Kiu-kiang, the center of the Central China Mission, is on the river Yang-tse, about five hundred miles west of Shanghai. It is in the province of Kiang-si, one of the largest and richest of the provinces of China, reaching several hundred miles to the south-west, till it touches the Kwang-tung, or Canton, Province, running the whole length of the western border of the Fo-kien Province, and stretching far to the west along the great river. It is full of an industrious and enterprising people, and is celebrated for its porcelain and silk, and for its remarkable system of river courses and lakes. The city of Kiu-kiang is very beautifully situated on the south bank of the river, and is nearly surrounded by a series of small lakes. It is a walled city, about four miles in circuit. It was greatly damaged by the Taiping rebels several years ago, but rapidly recovering and filled up with new buildings. A ride around the walls shows it to great advantage both within and without these limits. It has the appearance of a comfortable and thriving city, with well-to-do and contented people. The foreigners are located outside of the walls along the river bank, and have a very beautiful "bund," or river street, stretching about a mile along the river. Our property was wisely located, partly within the walls and partly outside, in the "Foreign Concession." Kiu-kiang is admirably adapted for a mission center, being surrounded in every direction for many miles by towns and cities, nearly all of which can be reached by river or lake. The climate is very mild, and gives every indication of healthfulness. None of these opened cities on the river are fulfilling the hopes

of foreigners as places of foreign trade, but are found to be very thriving and enterprising places for native manufactures and trade, and very important and promising for missionary operations.

Bishop Wiley arrived at Kiu-kiang November 23, 1877. The Annual Meeting opened on Saturday afternoon with a native prayer-meeting, conducted by Mr. Hykes. It was an interesting season, quite Methodistic, even to calling on one of the native sisters to lead in prayer. On Sunday morning English service was held in the "Foreign Chapel," when Bishop Wiley preached to a snug little congregation of "foreigners," after the reading of the Church of England service. In the afternoon Mr. Cook preached the "annual sermon" in Chinese, in the "Domestic Chapel," to a fine congregation of natives, including about thirty young girls from the boarding-school of the Woman's Mission; and at night Mr. Benton preached in Mr. Hart's parlor.

On Monday, 26th, a very interesting occasion was had with the schools, in the boarding-school building of the Woman's Foreign Missionary Society, under the direction of Misses Hoag and Howe. This is a good two-story building, the lower part devoted to a double school-room, dining-room, and kitchen, and the upper part to dormitories, etc. They had in it thirty-one girls as boarders. The ladies also had a girls' day-school of thirteen girls at Kung-lung, thirteen miles from Kiu-kiang, taught by the wife of the native helper there. Thirty girls and forty boys were gathered into the school-room, and singing, recitations, and questionings on Scripture subjects took place. The boys and girls sent some unique messages to the boys and girls of America.

At three P. M. an impressive baptismal service was

conducted by Mr. Hykes, when the Bishop baptized four native children and four adults.

On Tuesday, the 27th, a conference meeting was held. V. C. Hart and wife, A. Stritmatter and wife, J. R. Hykes, A. J. Cook, and W. G. Benton; and of the Woman's Foreign Missionary Society, Miss Lucy H. Hoag and Miss Gertrude Howe; and of native helpers, Shi Tsa Ru and Hu Pei San, being present. Besides these, there were employed in the mission one Bible-woman and five school teachers; in all, a working force of seventeen. There were thirty-five native members, thirty-two probationers, and eleven baptized children—a total of seventy-eight; in the girls' school forty-four pupils, and in the boys' school thirty-five, and attending the Sunday-school eighty. The property consisted of three good parsonages, valued at $12,000—two without and one within the city walls, all very pleasantly and healthfully located. Adjoining these houses were other lots for building purposes, valued at $1,000, and four chapels, valued at $5,500. The Woman's Foreign Missionary Society had a good parsonage within the city, worth $3,600, and an excellent school-building, which cost about $2,500.

Besides the work going on in the three chapels and schools at Kiu-kiang, the outside work was divided into three circuits or districts, extending up and down the river and along the beautiful Po-yang Lake. These circuits were the Hwang-mei, Nan-kang, and Shui-chang.

The missionaries made frequent journeys by water to distant points on the river and the lakes, preaching and selling books at scores of cities and towns. They were now able to make these excursions without any fear of boisterous opposition or violence, the people wherever

they went giving them quiet and attentive hearing. There had been twelve baptisms during the year, to which should be added the four baptized by the Bishop.

On Tuesday evening there was a very pleasant social gathering in Mr. Hart's parlor, at which were present a score of our native members, and the girls from the school. Some refreshments were served to the natives, three of Mr. Hart's children were baptized, and altogether it was a delightful, Christian, home-like gathering, the most pleasant feature of all being the evident appreciation and gratitude of the natives for what the Church at home was doing for them, and for sending one of our Bishops to visit them, an appreciation which was manifested in presenting to the Bishop a pair of elegant porcelain vases, in a neat impromptu speech, and a very grateful letter.

On Wednesday morning the very interesting exercises connected with the Annual Meeting closed with a sacramental service, when about thirty natives and missionaries gathered around the table of the common Lord.

The work in some of the country stations of the mission was seriously affected during 1878 by disastrous floods in the Yang-tse valley and other parts of the province. In two stations work was suspended half the year. Many connected with the Hwang-mei Circuit were obliged to leave their homes owing to the breaking of the dykes, and the destruction of their buildings, stock, and crops. The work at Kiu-kiang was sustained as usual, and the native Christians began work in Sha-ho, a small town ten miles south-east of Kiu-kiang, renting a chapel-building and conducting and supporting the work themselves.

In 1879 the Annual Meeting was held at Wuchen,

sixty miles south of Kiu-kiang. The working force was reduced to three missionaries. Mr. Hykes returned on furlough to America. A change was manifest in the spirit of the people toward the mission. Instead of open hostility, smothered dislike, and covert contempt, the missionaries were treated with respect in the streets, shops, and chapel. Mr. Stritmatter, who had been doing work against the odds of failing health, succeeded in building up a flourishing Sunday-school in the city chapel.

Miss Gertrude Howe, Miss L. H. Hoag, M. D., Miss Delia Howe, Miss Kate Bushnell, M. D., and Mrs. Stritmatter had charge of the work for women.

In 1880 the mission was strengthened by the arrival on the field of Rev. T. C. Carter, who was placed in charge of all the schools, including the training-school, and Rev. Marcus L. Taft, assigned to Nan-chang Circuit. The mission was, however, now saddened by news of the death, at Denver, Colo., November 22, of Mr. Stritmatter, who had been obliged to leave the field to seek the help of a more vigorous climate. Mr. Stritmatter was known and respected far beyond the bounds of personal acquaintanceship. His work was performed in a most Christ-like spirit. The short "History of the Jews" prepared by him holds a place in the tract literature of Chinese Christianity. Above all, the power of his example will long continue to bear fruit upon earth while he enjoys the higher service to which he has been promoted. Miss Ella Gilchrist, M. D., was sent to the field by the Woman's Foreign Missionary Society.

The mission had gradually expanded till it was now (1880) carrying on work one hundred and twenty miles from Kiu-kiang, and consisted of four distinct circuits,

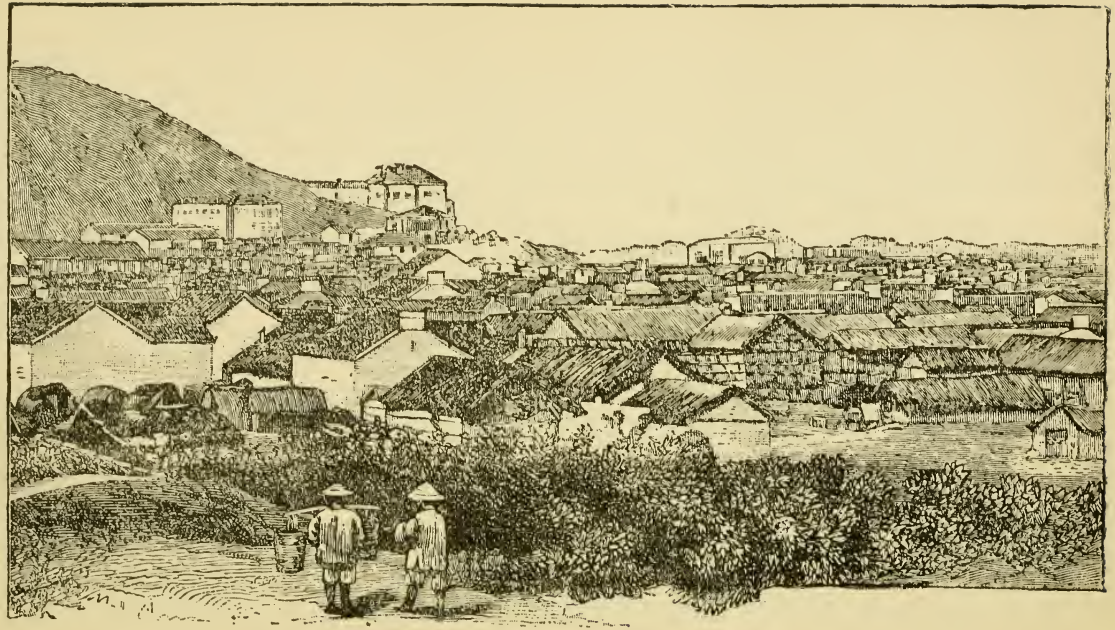
besides Kiu-kiang and suburbs. Hwang-mei Circuit, opposite Kiu-kiang, lying north of the Yang-tse River. was a wealthy district, easy of access, where work had been begun seven years before. West of Kiu-kiang, on the south bank of the river, was Shui-chang Circuit. Messrs. Stritmatter and Hykes attempted work in this district as early as 1875, but were driven out, enduring stripes for their Master. A year later they were able to return, since which time no enmity had been manifested. Nan-chang Circuit, at the head of Po-yang Lake, where two rivers discharge themselves, was in charge of Rev. Benjamin Bagnall, who was received from the Wesleyan Church. It embraced the most important part of the province, the capital, Nan-sang, being within its bounds. A number of old men embraced the faith; one man eighty-six years old was converted at Wie-chang, a large town at the mouth of two rivers, where much transshipping is done. The capital and several other important cities were visited. The other circuit, Nan-kang, had been long occupied, but without much success.

Bishop Bowman presided at the Annual Meeting of the mission in 1881. Miss Frances Wheeler was added to the staff of workers, and Mr. Hykes returned from America. A high-grade school was begun at Kiu-kiang, called the "Fowler Institute," in honor of Dr. Charles H. Fowler, the Secretary having charge of this mission at New York. It opened with fifteen young men in attendance on the English department, who paid their own tuition. But before the close of the year Mr. Carter's health failed and he retired to America.

From the outset, theoretically, the field of the Central China Mission included: 1. All the country bordering on the great Po-yang Lake and southward along the

principal tributary, the Kan River, to the borders of the Fo-kien Province. 2. The fertile Yang-tse valley between Kiu-kiang and Chin-kiang. 3. From Chin-kiang northward, along the Grand Canal till it reached the field of the North China Mission. This field embraced some of the most populous cities of China and fertile agricultural districts. There was a water-highway of canal, river, or lake over nearly all parts of this territory. But down to the beginning of 1881, except in the region of Kiu-kiang, this country had remained entirely untouched. Through eight years the subject was agitated of opening work in the large cities on the Yang-tse below Kiu-kiang. Repeated visits were made to Chin-kiang, Nanking, and Wuhu, and some effort was made to reach the people in this temporary way. It was anticipated that if we did not enter this territory between Kiu-kiang and Chin-kiang some other Society would do so, but this had not proven to be the case, and the region was as destitute in 1881 as it was in 1875 when the mission first formally solicited the Missionary Society to open this field. The Presbyterian mission at Nanking was sustained from 1876 to 1879, but even that was now vacated. Superintendent Hart had labored during the year 1881 at both Wuhu and Nanking, and a site for the mission had been secured at Wuhu; at Nanking they had nothing.

Bishop Bowman now projected a net-work of organization over the entire territory which it was designed to embrace in this mission, and constituted five districts, of which Kiu-kiang, Wuhu, Nanking, Chin-kiang, and Nanchang respectively were made the centers. A Christian lady at Chin-kiang sent a special appeal that the mission would begin work there, and Rev. Marcus L. Taft was



City of Chin-kiang.

appointed to this station. Chin-kiang has been designated "the key of the empire." It is situated on the Yang-tse River, one hundred and fifty miles from Shanghai, at the juncture of the Grand Canal with the river, and is reached by both ocean and river steamers. Twelve miles north of Chin-kiang, on the Grand Canal, is the important city of Yang-chow, equaling in population Chin-kiang and Kiu-kiang both together.

In 1882 the mission was re-enforced by the arrival of C. F. Kupfer, M. C. Wilcox, C. W. Woodall, J. H. Worley, T. H. Worley, and their wives. Mr. Kupfer and Mr. J. H. Worley were retained at Kiu-kiang, Mr. Wilcox appointed to Chin-kiang, and the others reserved for occupancy of new work at Wuhu during the year. On August 27 the mission was saddened by the death of Mrs. Wilcox, a lady of warm sympathies and deep piety, whose heart was greatly drawn to the work of the mission. Mr. Bagnall was absent from the mission six months of the year accompanying Dr. Wheeler in his investigating tour in West China. Mr. Spencer Lewis and wife, designated for West China, tarried at Chin-kiang, rendering aid in the mission.

Bishop Merrill presided at the Annual Meeting of 1883. Rev. W. C Longden and wife were added to the mission force. Rev. James Jackson and wife had also arrived in the mission. In the absence of Superintendent Hart in America, the duties of his office had devolved on Mr. Hykes. Mr. Wilcox was transferred to the Foochow Conference. Foreign medical work had been begun at Kiu-kiang; a dispensary opened in June by the kindness of Dr. Underwood of this station was well attended, and stimulated the Chinese to open other dispensaries of their own. Mrs. Kupfer began a girls'

boarding-school with twenty pupils. A steam launch, *Glad Tidings*, the generous gift of Mr. William E. Blackstone, of Oak Park, Ill., and other friends, was launched on the Po-yang Lake. The Fowler Institute enrolled twenty-six men and boys, twenty of whom were by contract entered for six or seven years of study in higher branches.

Wuhu was now occupied by the assignment of Mr. Jackson and Mr. Woodall and their wives to this station. A chapel was opened and preaching services begun. Bishop Moule, of the Church of England, designated Wuhu the most favorable center for missionary operations on the Yang-tse River. A complete net-work of small rivers empty into the Yang-tse at or near Wuhu, and the population of the district is very dense.

The superintendent, who had for several years diligently prospected along the Yang-tse River for openings in the great cities for new work, was fortunate in being able to report that he had, after vigorous search and vexatious negotiations, succeeded in purchasing land for mission use in the great city of Nanking, the most important city of Central China, politically second only to Peking, educationally standing first in the empire. Its population was estimated at some six hundred thousand. It is called the "Southern Capital," having been the seat of government of the empire under the Ming dynasty. It is situated two hundred and twenty-three miles west of Shanghai, on the south bank of the river, which borders the city on the north and west, owing to its turning here at a right angle. At the triennial examination for the M. A. degree, not less than thirty thousand students assemble here. Rev. W. C. Longden and wife were assigned to Nanking with Superintendent Hart,

but because no suitable residence could be secured they remained most of the time at Chin-kiang studying the language, and did not actually move to Nanking till March, 1886.

17. Central China Mission, 1884-1890.

The year 1884 brought encouragement by the arrival at Chin-kiang of Miss Lucy H. Hoag, M. D., who, after a service of seven years at Kiu-kiang, had returned to America to secure a medical training, and having graduated in medicine was now prepared for this department of work. She was accompanied by Miss M. C. Robinson. Rev. J. A. Smith and R. C. Beebe, M. D., also arrived this year. Mr. Smith went to the suburbs of Kiu-kiang, and Dr. Beebe to take charge of the Philander Smith Medical Mission at Nanking.

The mission was greatly disappointed in the failure of Bishop Wiley to visit the rapidly growing work which he had directed personally on the ground six years before. But, as has been already elsewhere recorded, the Bishop was taken ill in Japan and was unable to risk the travel up the river. He, however, summoned the members of the mission to Shanghai, where he presided over their Annual Meeting. The unsettled state of the country, owing to the Franco-Chinese war, had somewhat interfered with the prosperity of the work, but accessions were encouragingly numerous. Fowler Institute, under Mr. Kupfer, had doubled the number of its students. In the deliberations of the Mission Conference special emphasis was laid on the necessity of developing "self-support" among the churches. Resolutions were passed which stated that they would expect every church with sixty adult members to support its own native pastor, and

that no native preacher should be elected to deacon's orders till some church would furnish half his support, and no one to elder's orders till the whole of his salary could be thus secured.

Mr. Smith entered on his duties as teacher in the Fowler Institute in Kiu-kiang in 1885, but two days after his wife was taken ill and died, leaving him with small children, to provide for which it was necessary that he return to America, and he retired from the mission.

The Philander Smith Memorial Hospital at Nanking was erected under the supervision of Superintendent Hart. It was the gift of Mrs. Philander Smith, of Oak Park, Ill., who donated $10,000 to this work in memory of her late husband. Work was begun on the building the first week in June, 1885, and it was formally opened May 28, 1886. It is located in the western part of the city, within the walls, ten minutes walk from the Han west gate. It had seventy-two feet frontage, being sixty feet deep at the ends and forty in the center, was two stories high, with ample accommodation for eighty patients, and with a large chapel and dwelling house. The material was blue gray Chinese brick pointed with white mortar. Being on a very conspicuous site it was a marvel to the Chinese from near and from far. The dedication was attended by Colonel Denby, United States Minister to China, Hon. E. J. Smithers, United States Consul at Chin-kiang, officers of the United States warship *Marion*, and thirteen of the leading Chinese officials of Nanking.

The Woman's Foreign Missionary Society completed a girls' boarding-school at Wuhu, which was opened early in 1886. In March Rev. W. C. Longden took up his residence in Nanking in the north wing of the Phil-

ander Smith Hospital. Dr. Beebe, in charge of the institution, was greeted with large numbers of patients before three o'clock in the morning of June 1, the day set for opening the dispensary for the treatment of out-patients. He was prescribing for two hundred and fifty patients a day when in July his strength proved unequal to the task, and he was obliged to close the hospital, not opening it again until September first.

Besides the premises in the hospital locality, a second property was secured a mile distant. It was not without tedious delays and violent obstructions that they obtained possession of this property and completed the two houses for residences of the missionaries. In Chin-kiang, while endeavoring to protect the incomplete property from demolition by a mob, at the instigation of the contractor who was seeking to defraud the mission, Mr. Longden was bound hand-and-foot and thrown with his face in the dust, and when Mr. Woodall went to his rescue he too was thrown to the ground and held there, several men kneeling on him.

Superintendent Hart, during the year 1886, was occupied with the erection of a fine college building at Kiu-kiang with funds gathered by Mr. Kupfer, mainly from German Methodists in America. It was designed to accommodate between three hundred and four hundred students.

The mission was re-enforced by the coming of Rev. John Walley, Edward S. Little, and G. A. Stuart, M. D., with their wives. The first was appointed to Kiu-kiang, the second to Chin-kiang, and the last to Nanking. J. A. Banbury, Wesleyan minister, also entered the mission. Mr. Walley baptized seven adults at an out-station while on an itinerating tour from Kiu-kiang.

Mr. Woodall, having completed the erection of a chapel at Chin-kiang, began to build the Home for the Woman's Foreign Missionary Society ladies, Miss Robinson and Miss Dr. Hoag. Miss Robinson was now engaged with the Girls' Boarding School which was transferred July 1 to Miss Robinson's residence.

The session of the Central China Mission, which convened in Fowler Institute, October 21–25, 1887, had the benefit of the presidency of Bishop Warren. Between three and four hundred persons convened to hear the annual sermon on Sunday, and thirty-two candidates for baptism presented themselves, twenty-nine of whom were received by Bishop Warren into the Church.

Mr. Hart had now associated with him a band of tried men and women who could be relied upon in every emergency. The work of this mission was spread along both banks of the Yang-tse three hundred miles, with a hundred millions of people within easy reach. Whiter or broader harvests never waved before a Church. If a hundred men a year for ten years could have been put there the laborers would still be few.

J. R. Hykes, in charge of Shui-chang Circuit, 1887, said that the year just closed had been marked by steady and gratifying success. Sixty-five adults were received on probation and eight were baptized and taken into full membership. He might have baptized many more but preferred to make haste slowly, holding that long probations afford a test of the candidate's sincerity, and are a means of keeping those who come from unworthy motives out of the Church.

Owing to the long-continued and almost unprecedented drought throughout the valley of the Yang-tse, the members, mostly small farmers, had not been able to

do much toward self-support, as was hoped at the beginning of the year; yet they had provided the stationery for the five day-schools, and had kept them furnished. One can scarcely imagine the suffering caused by the failure of a year's crop to this class of people unless he has visited them in their homes and seen it for himself.

The day-schools were admirable centers for spreading Gospel truth among the heathen and a convenient place for meeting the Christians who live in their vicinity. The preaching services at Han-kia Lin were well attended, the average attendance during the year having been quite one hundred and fifty.

Mr. Kupfer, in charge of Kiu-kiang city, reported that on the Hwang-mei Circuit forty-eight had joined on probation. The great event of the year was the dedication of the college building of the Fowler Institute, many Chinese officials being in attendance on the occasion, for the first time in a place of Christian worship. Eight of the students had commenced a course in theology. Mr. Walley reported for Wuhu Circuit that they had experienced more than usual interruption from the extraordinary high floods. Dr. Stuart had been gladly welcomed. Mr. Little reported for Chin-kiang Circuit, which was suffering loss from the return to America, on account of ill-health, of Mr. Woodall. Miss Robinson reported for the Girls' Boarding School at Chin-kiang, Miss Howe for that at Kiu-kiang, and Mrs. Walley for that at Wuhu, they having been respectively in charge of the same.

Rev. John C. Ferguson, Rev. D. W. Nichols, and Rev. James J. Banbury were a timely addition to the force. Mr. Ferguson was sent to Chin-kiang, Mr. Banbury was

made principal of the Fowler Institute at Kiu-kiang, and Mr. Nichols sent to Nanking. Miss Gertrude Howe returned from America and resumed work on her old field at Kiu-kiang. Miss Ella C. Shaw was newly appointed to the mission.

Bishop Fowler visited the mission in 1888. Miss Sarah Peters arrived from America to take charge of women's work at Chin-kiang, and Miss Emma Mitchell was appointed to Nanking. The St. Paul's Church in the British Concession at Kiu-kiang was being kept open every day of the week. The native Christian community had moved forward in self-support, and ground for a Christian cemetery was purchased. Twenty thousand books and tracts had been distributed. Fowler Institute recorded two courses of study; one collegiate, the other theological. Twelve students were learning wood-carving and six cabinet-making in the department of technical training. Shui-chang Circuit was in distress. Drought had reduced multitudes to beggary, and many subsisted on wild nuts and roots. A cloudburst inundated the most fertile part of the valley in August to the depth of twelve feet; villages were swept away and five hundred lives were lost.

Bishop Fowler appointed Mr. Ferguson President of Nanking University, and Dr. Beebe Dean of the Medical College. He wrote to the Secretaries at New York: "Our greatest need in China is advanced school-work. China now has arsenals, ship-yards, telegraphs, railroads, and above all, has put some science into her examinations for degrees and offices. She never furnishes schools, with two or three insignificant exceptions, where men can study. She lets the student study as he can, and rewards him with official position, money,

and honor for his success. Already she has given ten prizes or degrees for examinations in science to one in mere classics in proportion to the numbers examined in each course. This is by imperial edict, and multiplies a boy's chances tenfold in this course with science over the old course of mere classics. We must meet this demand, and God will soon give us all the student and influential classes we can handle. Our good native preachers are students and not coolies." Dr. Beebe, in the Philander Smith Hospital, had done much in modifying the prejudices of the Nanking people against foreigners. He had also trained five natives in medicine till they were about ready to graduate. The mission had arranged a course of instruction, appointed instructors, and opened the college of medicine in the Nanking University. They also had some theological students who in due time were to be put into a theological school. The demand for scientific instruction made other instructors necessary.

Bishop Andrews visited the mission in 1889, presiding at the Annual Meeting.

Rev. V. C. Hart, D. D., for twenty years the efficient Superintendent of the Central China Mission, had been obliged on account of enfeebled health to return to America, and seeing now no prospect that his health would justify a return to the field, relinquished his connection with the mission. His physical force being recovered, and the Methodist Church of Canada desiring to obtain the leadership of an experienced missionary in opening mission work in the great empire of China, Dr. Hart was induced to become the founder and superintendent of that enterprise.

Rev. A. C. Wright, E. R. Jellison, M. D., with their

families, and Miss Eva J. McBurnie, head nurse of the Wesley Hospital, Chicago, were sent to re-enforce the Central China work. Sixty-six adult baptisms and an increase of thirty-four members were reported.

Rev. J. R. Hykes, Presiding Elder Kiu-kiang District, reported ten new stations, including one district city, and one departmental city opened, despite the opposition of the *literati*, which culminated in riot in one case, and the destruction of the chapel by a mob in another. Two chapels had been built in country stations.

The Kiu-kiang Institute became the center of the educational system, the other schools being affiliated with it. The first class admitted from the day-schools was almost entirely composed of Christian families, representing nearly every circuit in the district. The day-school teachers spent in turn a month at the Institute; the course of study was greatly enlarged. Seventeen young men, who had received exhorters' license, were receiving special theological and homiletic training.

On the Hwang-mei Circuit, in the great alluvial plain north of the Yang-tse teeming with villages, new work was opened in three market towns; also at the important prefectual city Nan-kang, on the Po-yang Lake. Mr. Hykes, in charge of the Shui-chang District, extended the work west to the borders of the famous tea district. Miss Gertrude Howe and Miss Frances Wheeler still advanced their work. Mr. George A. Stuart, M. D., of the Wuhu District, reported the feeling of the people toward them greatly improved. He had completed the hospital building on plans drawn by himself; patients came from many miles distant.

Great encouragement was experienced on the Nan-king District, of which Dr. Beebe was Presiding Elder,

besides being Dean of the Medical School. Mr. Nichols reported an average attendance of ninety-six in the Sunday-school. Rev. J. C. Ferguson, President of the Nanking University, had been working on the scheme which was outlined by Bishop Fowler; Mr. Ferguson reported that though they were "without site, without building, without teachers or scholars, without apparatus or library, the wheels of the future university were set in motion."

It was agreed that Nanking was the natural educational center for Central China, and that such an institution should at once be begun and all the schools made to find their educational head in it. Mr. Ferguson opened a school to prepare students for more advanced work in his own home, taught English to students who paid tuition and board, the merchant student and official classes applying in far larger numbers than they could be received. Miss Shaw and Miss Mitchell found the women of Nanking to surpass the ordinary Chinese women in intelligence. On the Chin-kiang District Rev. W. C. Longden reported the "looting" of the chapel. Mr. Kupfer returned to America on furlough. Dr. Lucy H. Hoag suffered but little from the riot. Miss M. E. Robinson saw six of the students in the Girls' Boarding School unite with the Church.

18. Superintendency of Mr. Stevens.

In 1890 Rev. Leslie Stevens, of West Nebraska, was transferred to this field and appointed superintendent of the mission, which comprised four Presiding Elder's districts, each with headquarters in an important city, Rev. John R. Hykes having charge of Kiu-kiang; Dr. G. A. Stuart, of Wuhu; Dr. Beebe, of Nanking; and

Rev. W. C. Longden, of Chin-kiang. Before the year closed Messrs. Longden and Hykes retired for rest to America. Rev. A. C. Wright assumed Mr. Longden's duties during the last nine months of the year. The Philander Smith Hospital had had the aid of Miss Butler, of the Society of Friends, who now retired to undertake work recently established by her own denomination. The Nanking University was opened to more rapid development by the advance of higher education in the vicinity. The Tung Wen College, the arsenal school, and a high grade private school were teaching English and mathematics. The naval school announced its refusal to admit Christians—Roman Catholics and Protestants alike—to its halls. The school under Mr. Ferguson increased from fifteen to fifty students, some of the patrons being Government officials, among them the Keeper of the Seal in the Tartar General's office. Though only preparatory work was being done, the aim was to raise the standard to the equivalent of the best colleges at home.

Mrs. E. Sleeper Davis, of Boston, made the first gift to the university, while her two sisters, Mrs. Joseph Harper and Mrs. E. P. Dutton, of New York, gave the "Sleeper Memorial Chapel" in honor of their father, the late Hon. Jacob Sleeper, of Boston.

March 18 a new chapel at Chin-kiang was dedicated, some 400 Chinese being present. Mr. A. C. Wright was in charge of Chin-kiang, Mr. Longden having been driven from the field in April by prostration from overwork.

19. The Anti-foreign Riots of 1891.

The year 1891 is memorable for the great uprising against foreigners, specially fomented from the Honan Province.

The superstitious prejudices of the people render them at all times an easy prey to designing leaders. The people in general are of a sufficiently literary turn to be open to literary influences. The *literati* themselves are the ruling class. In the course of centuries they have become demagogues, adept in inflaming the passions and directing the actions of the people by means of the printed sheet. The Honan Province is a powerful center for these evil forces and for their administration. From that center what we might call a "tract operation" is conducted, which circulates books and placards gratuitously, and which can at any time produce simultaneous inspiration over all the Yang-tse valley and widely over China besides. In these prints missionaries are represented as grossly licentious, and are accused of kidnapping the Chinese children, ostensibly to put them into the Christian schools, but in reality in order that the foreigners may pluck out the children's eyes and hearts wherewith to concoct chemicals for making silver and gold; and much more of like character.

The pensioned army is a deep and perpetual source of ready disturbance, and is a constant menace. The million or so of men who were pensioned at the close of the war of the Taiping rebellion were practically pauperized and supported in idleness. They became restless and wandered over the country, lawless and violent. The opium den became the unit of their organized operations. Substitutes have been hypothecated on the death of the pensioners, and the Government so corrupted that no administration has dared to arrest the outflow from the national exchequer to this idle, vicious, and turbulent organization.

The secret societies are always a source of peril. One of these is the Kalao Hui, a military organization—originally a benevolent one. It is recruited very extensively from among the soldiers of the war of the Taiping rebellion. In that army were a great many men from Honan, known as the "Honan Braves." These men have been the important element in the organized conspiracy against foreigners, which, domestically, includes the reigning dynasty, who are opposed and hated as foreigners, being Tartar. The Government army is honeycombed with members of the secret society antagonistic to foreigners of all kinds. The Government does not know whether it can depend on the army in an emergency.

Such a riotous condition now existed pre-eminently throughout the entire length of the Yangtse valley, that peril to all the missionaries and mission stations in the center of this continent was imminent.

Superintendent Stevens wrote: "The first quarter of the year gave good ground for hope that we were about to reap an abundant harvest from the seed which had been sown by the many devoted men and women who have toiled in this field. At all our stations people were inquiring the way of salvation. Conversions were taking place and members were being added to the Church. Our methods of work and plans for the future were being better understood and appreciated, and a greater interest was manifested in all the details of Church work by the people within our reach. Then came the anti-foreign riots, with all their attendant horrors, with which the world is familiar ere this. Our country work, from which we were expecting so much this year, has been greatly hindered, and a check has been put on our

movements in many lines. So rapidly did the anti-foreign ideas spread among the worst element of society, which is always ready to loot and plunder friend and foe whenever an opportunity is offered, that just when we were most certain of great success in our work we were compelled to turn our attention to the preservation of what we had already acquired. Several missionary homes were temporarily broken up by the necessity of the families, seeking a place of greater safety. One of the greatest trials the missionary has to bear is to have the people with whom he has been on friendly terms, and who were in the habit of welcoming him with kindly greetings, turn from him with expressions of fear or dislike—not because he is a Christian missionary, but solely because he is a foreigner. At this writing all seems peaceful on the surface, and our work is gradually assuming its normal condition. But the great question which has been on everybody's tongue for some months remains unanswered, namely: 'How will it end?' Many believe we have not yet reached the darkest hour. No one can doubt that God is working in China in answer to the prayers of his people, and if a political, social, and moral earthquake is necessary to arouse this great empire from its death-like sleep, induced by centuries of heathenism, let it come! The storm will be followed by a blessed calm; the night by a glorious morning!

"Notwithstanding the trying scenes our mission has passed through, and is still threatened with, our lives and property have been spared and, better still, our native Christians have not deserted the standard. They have remained faithful through much petty persecution. If ever our missionaries needed sympathy,

encouragement, and material aid from the home Church it is now. Anxieties have been multiplied. All are feeling the strain. Personal expenses have increased, and the most careful economy will be necessary for a long time to come to avoid increasing debt."

Dr. Stuart, Presiding Elder of Wuhu, said: "Unfortunately, Wuhu has the undesirable notoriety of being the point at which these disturbed feelings were first manifested, and which has suffered more than any other place, though, fortunately, our mission premises were not actually interfered with though often threatened; so that scarcely a week has passed during the past five months in which we have not had to make hasty preparation for a possible speedy flight. Thus we have been kept in an anxious state all the time, almost, if not altogether, equal to an actual uprising.

"We cannot speak too highly of the conduct of many of our converts and native helpers, who have remained firmly at their post of duty, and rendered every possible help during these disturbed times, when the results of an uprising would probably have been as disastrous to them as to ourselves.

"During the most excited and dangerous time the native members of every Protestant mission met at my house for prayer and direction daily. The members of our own mission kept me constantly supplied with information, and with copies of the placards issued against foreigners, so that I was thus enabled to keep the British consul informed on points of which he would not otherwise have known, and he was thus able to take measures to protect us from intended attacks. We have, therefore, to acknowledge much help and protection both from the British consul and the British gunboats on

guard here. The captain of the latter has supplied us with a rocket apparatus and code of signals to use in case of need, so that we can warn or be warned of any approaching danger."

The riots commenced in Wuhu, May 12, but the serious interruption to the work did not extend beyond two months. Miss Wheeler's school at Kiu-kiang closed three weeks earlier than usual on this account; some of the pupils found refuge with neighbors, and some, living in the country, who had been students, sent their husbands to tender refuge in their homes. Yet over Kiu-kiang District the work was not greatly interfered with. A new science hall was added to the Institute. On Hwang-mei Circuit the progress of the work was hindered, yet the missionary said that while deploring the lack of moral stamina in some cases, they were encouraged by the faithfulness and stability of the majority of the members through evil report and good report, and by the fortitude of a few, who, notwithstanding the unfavorable aspect of the times, openly sealed their faith in Christ by baptism. Among the latter was Mr. Chang, an aged man who kept a drug-store, who had been the subject of much exhortation for some time past. He for several years had a knowledge of the true doctrine, but fearing to relinquish heathenism entirely, for the sake of appearance retained an idol tablet at the rear of his shop, which, however, he never worshiped. But now he yielded that, and openly declared himself as a follower of the Lord Jesus, attesting his sincerity by tearing down the tablet and removing all traces of idolatry from his shop and home.

Before the year was out Dr. Beebe reported that the riots had rather helped than hindered the medical

school, the reaction being for its good. The prominence which had been given to foreigners and foreign things aroused a spirit of inquiry among the people, who became anxious to find out what they were doing. Amid all the rumors of foreign war and native rebellion there were constant accessions to the school. Dr. Beebe said, "The troubles help the people to know what we are doing, and thus result in good for us."

Miss E. Mitchell summed up her experience as follows: "Our school was just beginning review of studies for examinations when the rioters came, and we realized that time, tide, and rioters wait for no man, and our school closed with a flourish of bamboo poles and the yells of a Chinese rabble." On the other hand, Dr. Jellison wrote: "Our patients included six native doctors, and one of them who sees daily from thirty to fifty patients, regularly sends to us his severest cases."

Two deaconesses, Miss Clara Collier and Miss S. L. Hanzlik, arrived on the field on March 4 as pioneers in the "whatsoever" department of the work. Miss Laura M. White and Miss Kate L. Ogborn re-enforced the Woman's Foreign Missionary Society workers.

20. Central China Mission, 1892-1893.

The mission was cheered and helped by the visit of Bishop Mallalieu in 1892. At the close of this year Superintendent Stevens wrote: "The riots of last year, which so effectually stayed our progress for several months, cling to us only as the memory of some horrible nightmare. We occasionally hear the mutterings of coming storms, but we have seen His bow in the clouds and do not fear. Our Church is on a more solid basis than ever before. Our members have been seeking that

help which is alone effectual in times of fiery trial. Many have been 'endued with power from on high.'

"Revivals are no longer talked of as events which may be looked for in the distant future, 'when we shall have worked up to them.' They have come, and we expect them to continue in increasing power until all China is redeemed. The old mourners' bench is here, and many of our native helpers have bowed before it until they have learned its value. My heart grew big with hope when at our Annual Meeting a few days ago, I saw one of these men with his brethren about him exhorting the heathen to 'come forward and kneel at this bench while we sing, "Come, ye sinners, poor and needy."' When they began to sing that old invitation, which years ago called me to the altar, and Christian men, under the direction of the leader, scattered through the audience and pleaded with friends and neighbors to come to Christ, I expected to hear the cry of newborn souls, and I was not disappointed. Twice I heard it before the meeting closed. I have witnessed conversions in magnificent churches, country school-houses, frontier dugouts, and in open fields, among all classes of people in a Christian land, and now on the other side of the globe among a people who have for many centuries groveled in ignorance, superstition, and idolatry, and the process is always the same, followed by the same clear and pointed testimony, whether spoken in English or Chinese. Truly, 'Jesus Christ is the same yesterday, to-day, and forever,' to all people in all lands. God is answering our prayers in calling natives to the work of the ministry. This year has been one of marked advance in this particular. We now have over twenty exhorters, twelve local preachers, and one

member of the traveling connection. The greater part of these is the product of our schools. They are young and inexperienced, but God is leading them, and the outlook is promising. The machinery of the Church is working well. Dr. and Mrs. Beebe have returned in good health, and are enthusiastic over their work."

From Nanking Mr. Nichols reported the work well established in three centers: "The effect of last year's riots had about died out when a change of officials took place. A Mohammedan from Honan was put in charge of that district. His first official act was to put up proclamations warning the people not to rent nor sell to foreigners. In his proclamation he charged the foreigners with all manner of crimes, and threatened to punish the people severely in case they rented or sold to us, and also warned them against going to hear the Christian doctrine. At one appointment, which we had occupied for some time, the magistrate sent for our landlord and told him that if he did not get us out of his property that he (the magistrate) would confiscate the property. At this appointment, a series of meetings was begun; great interest was manifested; people were coming for miles to hear the Gospel; the whole town was stirred. The viceroy heard of it and sent two officials and requested that the meeting be closed, as the people were getting greatly excited over the movement and the magistrate was much alarmed. The next night several of the *literati* came and raised a disturbance and began to intimidate all who expressed themselves as being friendly or interested in the Gospel. They continued this from night to night until it was necessary to close the meeting. At Kiang-ling-chen, where we had recently purchased property, the town had been

placarded against us by the officials. Our landlord was beaten and put in jail for twenty days. But pressure was brought to bear upon the higher officials until they were forced to make proclamations in direct opposition to the magistrates, warning the people not to disturb us, as we were there by treaty right."

The special feature of the work for the year 1892 was the erection and opening of the new press building on the Kiu-kiang Institute premises. It was a commodious and substantial edifice, two stories high, fifty-eight by thirty-six feet, erected at a cost of $1,510, of which various members of the mission loaned without interest $1,100. This was an important development of the work in the midst of a population of two hundred millions of people, a large proportion of whom were able to read and write. A gracious revival in the Kiu-kiang Institute resulted in the conversion of forty persons. The six months following the Annual Meeting were almost entirely free from the disquieting rumors which disturbed other parts of China, and throughout the district the old-time confidence and friendliness were largely restored. But at Hwang-mei Hsien serious trouble was threatened. Preaching services were interrupted, the chapel defaced, the preacher's house stoned, and he and his family subjected to much annoyance and discomfort, if not actual danger. An appeal was made to the United States Consul at Han-kow, who promptly represented the case to the viceroy, and quiet was immediately restored. At Sha-ho Chen the magistrate of the Teh-hwa District, while visiting the place on official business, publicly incited the gentry and people to riot and violence. He was a Honan man, and bitterly anti-foreign. Happily there was no actual harm done.

Dr. Lucy H. Hoag's small hospital was filled with indoor patients, and at the dispensary on the main street near the outskirts of Chin-kiang she treated nearly two thousand patients. The total of patients for the year was three thousand two hundred and sixty-three. A book-store with reading-room was opened near this dispensary.

The mission closed the first quarter of a century of its history in 1893 with large encouragement. No missionaries had been obliged to leave the field during the year, and Mr. Ferguson and his wife had returned to it. Rev. J. C. Hykes after twenty years' service in this field, now the patriarch of the mission, was transferred to Shanghai, the American Bible Society having chosen him to succeed Rev. Dr. Wheeler as their general agent at that place. Rev. R. O. Irish, Miss Alice M. Stanton, Mrs. A. C. Davis, of the Woman's Foreign Missionary Society, and Miss Gochenour, of the General Society, arrived in the mission.

The Nanking University had now been organized five years. There were two beautiful and commodious buildings, containing in all thirteen class-rooms, besides offices and a reading-room and an elegant dormitory—Collins Hall—containing thirty-one rooms, each capable of holding four pupils, together with a dining-room for one hundred and fifty pupils, kitchen and bathing-rooms; also eight rooms in the theological school building which could each accommodate four pupils. The four buildings with a south frontage were eighty feet distant from each other.

The German Methodists in America had contributed largely to the founding of the Chin-kiang Institute, which was now completed—a large, commodious building,

capable of accommodating a hundred students, situated half a mile from the city and one hundred and twenty feet above the Yang-tse River. The Philander Smith Hospital, under Dr. Beebe's charge, reported seven thousand nine hundred and thirty-five visits to patients during the year, and a thousand more informally treated outside of dispensary hours. The surgical operations numbered one hundred and eighty-seven. One hundred and twenty-seven conversions swelled the number of communicants to five hundred and eighty-six. The Sunday-schools enrolled over a thousand pupils, the theological schools contained eleven, the high-school twenty, the other day-schools five hundred and seventy-four pupils. Seventeen missionary homes, worth $57,600, were reported; churches worth $24,215; orphanages, schools, hospitals, and other real estate were valued at $55,290. Rev. R. O. Irish arrived from America.

The missionaries on the field at the close of this first quarter of a century were stationed as follows: Rev. Leslie Stevens, Superintendent. Kiu-kiang, James Jackson, Edward S. Little, James J. Banbury, R. O. Irish; Chin-kiang, C. F. Kupfer, A. C. Wright; Wuhu, Wilbur C. Longden, George A. Stuart, M. D.; Nanking, Leslie Stevens, Robert C. Beebe, M. D., John C. Ferguson, D. W. Nichols, E. R. Jellison, M. D.

The assistant missionaries were: Mrs. C. F. Kupfer, Mrs. A. C. Wright, Mrs. R. C. Beebe, Mrs. J. C. Ferguson, Mrs. D. W. Nichols, Mrs. E. R. Jellison, Mrs. W. C. Longden, Mrs. G. A. Stuart, Mrs. J. Jackson, Mrs. E. S. Little, Mrs. J. J. Banbury, Mrs. L. Stevens, Mrs. R. O. Irish.

The missionaries of the Woman's Foreign Missionary Society were: Miss Gertrude Howe, Miss Ella C. Shaw

(in U. S.), Miss Lucy H. Hoag, M. D., Miss Mary C. Robinson, Miss Laura M. White, Chin-kiang; Miss Kate L. Ogborn, Miss Alice M. Stanton, Kiu-kiang; Miss Emma E. Mitchell, Miss Sarah Peters, Mrs. Anna L. Davis, Nanking.

The deaconesses were: Miss Clara Collier, Kiu-kiang; Miss Laura Hanzlik, Miss Mary Gochenour, Nanking.

In 1893 the mission had as follows: Foreign missionaries, 15; assistant missionaries, 13; foreign missionaries of Woman's Foreign Missionary Society, 8; native workers of Woman's Foreign Missionary Society, 5; native ordained preachers, 3; native unordained preachers, 25; native teachers, 43; foreign teachers, 2; other helpers, 23; members, 450; probationers, 136; conversions during the year, 127; adults baptized, 82; children baptized, 22; number of theological schools, 2; number of teachers in same, 3; number of students, 11; number of high-schools, 6; number of teachers in same, 20; number of pupils, 250; number of other day-schools, 36; number of other day scholars, 574; number of Sabbath-schools, 25; number of Sabbath scholars, 1,018; number of orphans, 29; number of churches and chapels, 21; estimated value of churches and chapels, $24,215; number of halls and other rented places of worship, 19; parsonages or "homes," 17; estimated value of parsonages or "homes," $57,600; value of orphanages, schools, hospitals, book-rooms, etc., $55,290; collected for Missionary Society, $233.78; collected for other benevolent societies, $80.23; collected for self-support, $252.90; collected for church building and repairing, $237.50; contributed for other local purposes, $900.15.

21. North China Mission in 1877.

We resume the narrative of the work in North China, the beginnings of which have already been sketched.

Bishop Wiley, with his wife and daughter, and accompanied by several missionaries, sailed from San Francisco, in the *City of Peking*, September 12, 1877, and, after a stormy but otherwise pleasant passage of twenty-one days, landed at Yokohama. Taking the first steamer of the Milton Bishi Company, they reached Shanghai on October 13. Eight days later finds the steamer in which they had embarked for Peking—owned by the China Merchants' Company—hard aground in the Pei-ho River, only four miles from Tientsin. The Bishop, Rev. H. H. Lowry, and two boys were set ashore, and, hiring a donkey for each, they made their way across the fields to the mission compound. As soon as convenient they took small Chinese boats for Tung-chow, and it was four days before they left them. The rest of the way to Peking was made by cart, on donkey, or on horseback, and they reached Peking on the twenty-seventh.

The Annual Meeting of the mission was convened Tuesday, October 30, and closed November 4. The reports indicated a prosperous year. Quarterly conferences had been formed and held regularly at Peking and Tientsin. The number of Church members had been doubled within twelve months, notwithstanding one entire circuit, with its membership, had been given over to the care of another mission. Interesting and promising work was reported in two new districts, where nearly fifty probationers had been enrolled. Some of

the older stations showed an encouraging increase, while at others there appeared little evidence of fruit in return for the hard labor bestowed upon them. But neither the severity of the work nor the apparent barrenness of the soil disheartened the workers.

In the afternoon of November 3 a Sunday-school anniversary of all the schools in Peking took place, under direction of Mr. Pilcher. About one hundred and fifty children were present, and about one hundred adults. The exercises consisted of singing and a blackboard exercise. It was a beautiful, interesting, and suggestive occasion. During this Annual Meeting four new men were licensed to preach, namely: Wen Yung; Wang Cheng Pei; Shang Ching Yuen; and Wung Ching Yuen. They all passed excellent examinations, none of them falling below ninety marks out of one hundred, and one of them being perfect in all the studies assigned him.

On Saturday afternoon, after a sacramental service conducted by Mr. Lowry, the appointments were announced.

On Sunday the annual sermon in Chinese was preached by Mr. Pyke, after which Te Jui and Chen Ta Yung, previously elected by the North Indiana Conference, were ordained deacons. These are excellent men—the first, bright and scholarly; the second, solid and rich in good sense.

The following were the statistics of the North China Missions for the year 1877: Missionaries, 5; assistant missionaries, 5; Woman's Foreign Missionary Society, 4; preachers on trial, 2; licensed, 4; exhorter, 1: total agents, 21. Members, 59; probationers, 87: total, 146. Baptisms, 17; deaths, 2; baptized children, 14; girls' boarding school, 1; pupils, 17; boys' schools, 2; pu-

pils, 18; Sabbath schools, 3; scholars, 118; chapels, 5; value, $6,500; parsonages, 4; value, $19,000; Woman's Foreign Missionary Society school building and home, $4,000; hospital and house, $5,500.

On the 13th the Bishop left the mission for Kiu-kiang, but behind him lingered hallowed recollections in many hearts. From the reports of the Annual Meeting, as summarized by the Bishop, we are enabled to give the following view of the work in Peking at the time of Bishop Wiley's visit. Though the quotation is a long one, the contents justify it:

"The mission is divided into two 'stations,' one at the Chinese city, and the other in the Tartar city, where our mission compound is located. The compound consists of two pieces of property, on the oldest of which is built, 1. Two moderately fair one-storied brick residences, in one of which lives Mr. Walker, and in the other Mr. Pilcher; 2. The girls' boarding school, and a residence belonging to the Woman's Foreign Missionary Society, then occupied by Miss Campbell; 3. Our 'domestic chapel,' a very pleasant, good-sized building, used for the more private and orderly service of the Church members.

"On the second piece of property, unfortunately separated from the first by two or three intervening Chinese properties, we have, first, a very comfortable and well-built brick residence, occupied by Mr. Davis, possibly to be shared with him by Mr. Lowry and family; second, a neat and pleasant home, and comfortable hospital and dispensary buildings, hitherto occupied by Miss Combs, but now by Miss Howard, and belonging to the Woman's Foreign Missionary Society. Thus our real estate in Peking consists of three chapels, worth $6,500; three parsonages, worth $14,000; and a Woman's Foreign Mis-

sionary Society building, worth $9,500. Mr. Walker, in charge of the Tartar city, reported seventy-eight in his Sabbath-school, nine boys in the day-school, nineteen members of the Church, eleven probationers, and five baptisms. He organized in 1878 the first board of stewards and the first quarterly conference. Te Jui, a native local preacher, has been his assistant, and they have had a good year."

"The Chinese city has been under the charge of Mr Davis. In this city we are holding possession of a miserable substitute for a chapel, because the authorities will not allow us to build a good one; in this building we have had preaching almost daily for five years. Mr. Davis thinks he finds the friendship of the neighbors increasing, but on the part of officials and gentry the hostility is greater. He has an average congregation of twenty, and reports eight members of the Church, and nine boys in the school. This is the only chapel of any kind in the southern city, and meets with much opposition. Chen Ta Yung, a native local preacher, has been helper here.

"Tientsin is a city of, perhaps, one hundred thousand native population, and of considerable foreign interest. It lies about fifty miles up the Pei-ho River, and about eighty by land, or one hundred and twenty by water, from Peking. It is at the head of navigation for vessels of much size, and is, therefore, the *entrepôt* for Peking and all North China. Many Chinese from all parts of North China come here. It is occupied by the American Board of Commissioners for Foreign Missions with two families and a single man; by the London Missionary Society with two families; by the English New Connection Methodists with four families; and by us with one family. The New Connection Methodists have two good prop-

erties, for residence and schools. We have a fine compound, about three hundred feet by two hundred, with one good house upon it. There is a comfortable chapel within the city walls, where service is kept up regularly every day, with an average congregation of twenty. We have fifteen members of the church, and twelve probationers. The work here is prosperous and hopeful.

"The mission has spread far out into the country, and there are some appointments as much as four hundred miles away from Peking, reaching up north to the Great Wall, and south into the province of Shan-tung. This country work, especially in the south, is very promising. There seems to be really a giving way of the people in these more interior regions. All the missionaries take their part in this itinerant work. Other societies are also doing good in these provinces lying about the Yellow River, so that there are now one thousand two hundred and forty-eight native members in North China. The Woman's work, under Misses Combs, Campbell, and Howard, was very prosperous during the year." Miss Clara A. Cushman arrived the following year to aid this work.

22. Mr. Lowry's Superintendence.

The special feature of the year 1878 was the share our missionaries took with others in the districts of Tsang-chou and Nanking in administering relief to the tens of thousands of sufferers from the fearful ravages of famine which devastated an area of about a hundred thousand square miles, covering the entire province of Shan-si and parts of Chihle, Shan-tung, and Honan. Large towns and villages were literally depopulated. Houses were pulled down and their timber used for

fuel; extensive tracts of land were reduced to desert; grain was scarcely procurable at any price; real estate, offered at a hundredth part of its value, could find no purchaser; pawnshops were overstocked, and closed their doors; grass, roots, chaff, bark, and earth were seized for food, while in extreme cases the bodies of human beings who had died were eaten, and at length the strong killed and devoured the weak.

Succeeding this came the ravages of pestilence. Multitudes who escaped death from famine fell victims to the prevailing malignant typhus fever. Careful observers computed that not less than ten millions of people perished in three years by these most distressing woes.

Large sums of money from foreign residents in China and Japan, also from England and America, were received and their distribution intrusted largely to missionaries, who did this work much of the time at the risk of their own health and lives. Six missionaries, of different societies, fell in less than two months, and others were prostrated with fever. The Methodist missionaries labored in momentary expectation that they might also be prostrated by their work and exposure. For a time Miss Leonora Howard, M. D., was the only physician accessible. The mission did not wholly escape, for we are compelled to chronicle the death of Miss Campbell on the 18th of May, 1878, and her burial in the English cemetery on Sunday, the 19th, amid the tears of many who for three years had witnessed her pure life and her devotion to the work, and enjoyed her loving friendship. When she was much worn by labor she was seized by a malignant form of typhus fever prevailing, to which she soon succumbed despite the constant attentions of Miss Howard, aided by Dr. Bush-

nell, of the British Legation, and Dr. Collins, of the Church Missionary Society. This is the first grave of an agent of the Woman's Foreign Missionary Society in a foreign land.

Notwithstanding these providential interruptions and trials the mission made substantial advance. There were now 110 probationers, 77 members, and 18 baptized children. Miss Clara A. Cushman joined the mission this year. In the Tartar city station the native church had made a small beginning at self-support. Tsun-hwa Circuit, embracing an entire district lying in the north-eastern part of the province, was occupied by no other mission but our own. It takes its name from Tsun-hwa-chau, a city one hundred miles directly east from Peking, beautifully situated, with hills and mountains on every side. The Tsang-chou Circuit, one hundred miles south of Peking, being situated in the famine district, had suffered sorely, and the missionary, Rev. J. H. Pyke, had been mainly occupied during the year in saving the lives of hundreds of the starving poor.

Nan-kung Circuit lay two hundred miles south-west of Tientsin, in a populous, fertile country, and Tai-an Circuit, still farther south, about three hundred and fifty miles from Tientsin. It was the scene of the life and labors of Confucius, and is excelled in these sacred associations of the Chinese by few regions in the empire.

Tientsin, since the massacre, June 21, 1870, was a place considered impenetrable for any missionary work among women. Our own ladies were eager to enter it, but were cautious in any attempt to do so, since every other mission making the experiment had met with failure in this work. But in 1878 there came a providential

opening for this branch of missionary effort of which Mr. Pilcher gave the following account:

"With a view of opening this work the ladies at home have been asked for re-enforcements, and, while we are waiting for the lady, Providence has opened a door, and the demand for her services is more imperative than ever. It was on this wise: When General Grant and party were visiting Tientsin last June they were several times entertained officially by the viceroy, Li Hung Chang, who is the governor of this province and the leading statesman in the empire. His wife, Lady Li, a person far above the ordinary Chinese woman in force of character, also gave an evening's entertainment to Mrs. Grant and the wives of foreign officials residing here. On this occasion Mrs. Davis, of our mission, accompanied Mrs. Grant as interpreter. This unusual attention extended to foreign ladies by the wife of the highest native official here could not be without its influence for good.

"A few weeks later Lady Li was seriously ill. All the arts of native physicians were exhausted in vain, and her life was despaired of. The viceroy, who seems to possess an affection for his wife quite unusual in a Chinaman, was in great sorrow at the prospect of losing her. A foreign official, making a call of ceremony and hearing of his distress, urged that a foreign physician be called. At first he refused, the idea being something unheard of, but finally consented. A missionary physician of the London Missionary Society and the physician to the settlement were sent for, and in a day or two succeeded in placing her beyond immediate danger. But in order to effect a complete cure steps were necessary, the performance of which Chinese social ideas would

not permit, the patient being a lady and the physicians men. The name of Dr. Howard was suggested. A special courier was sent by the viceroy to request her to come—a request in which both the physicians here and the United States vice-consul united. A steam launch was sent up the river to meet her and hasten her journey.

"Already she had in Peking a practice sufficient to occupy the time of two, and she came expecting to remain but a few days. Quarters were provided for her at the Yamen, or official residence, and gradually the ailment of Lady Li yielded to the remedies applied. She was called to attend the families of other high officials, and a strong effort was put forth to induce her to remove to Tientsin. Her work, however, was in Peking, where she had her hospital and home as well as a large practice for which the ladies at home had made appropriations. It was urged that her practice there was among the poorer classes almost exclusively, who were always accessible, thus making it possible to reclaim the work when another lady should come out, while here the opening was of an extraordinary character, promising a wider field of usefulness, which must be entered immediately or the door might again be closed. It was evident, too, that work begun now in this place would involve little, if any, extra expense to the Society at home, at least for a year or two. She became convinced that it was the leading of Providence, and so decided to come here for the winter, or at least until the ladies at home could be heard from.

"Thus far her most sanguine expectations have been realized. The viceroy had provided a place in one of the temples in the city for a dispensary work, which he

placed in charge of Dr. Makenzie, of the London Missionary Society, and pays all the expenses himself, having already given toward it some two thousand seven hundred dollars, half of which is to be used for purchasing remedies in England. Similar apartments have been provided for Dr. Howard, and Lady Li has undertaken to defray the expenses, and began the other day by giving her about seven hundred dollars with which to secure medicines from England, and only awaits the presentation of the accounts to advance more money.

"All this is dispensary work and is done at a distance of two or three miles from our home. In time it will be necessary to erect a hospital for patients. Lady Li has contributed so liberally toward the dispensary work that it is hardly to be expected that she will be asked to give to a hospital. Others may contribute, but it may be necessary for the ladies at home to appropriate especially for this purpose. Each afternoon except Sunday is spent by the doctor at the dispensary, and she finds her hands very full, besides attending to calls at private residences. The crowd of women always waiting to be attended to renders the opportunity for work by a lady teacher of a most favorable character. *The position of Dr. Howard as a Christian missionary is fully recognized, and no restraint is put upon Christian work in connection with her practice;* so that in effect part of one of the finest heathen temples in Tientsin is devoted to distinctively Christian work with the sanction and under the auspices of the leading statesman in China. The viceroy is an idolater for political reasons; but he is a man of great intelligence, and he appreciates Protestant Christianity. For political reasons he may not encourage it as such, but it is quite evident he is not an enemy

to our work, as is the case with so many Chinese mandarins. Lady Li herself has a most cordial feeling toward Dr. Howard as a lady, and justly appreciates her skill as a physician."

Dr. Howard found in Lady Li a sincere personal friend, and access was gained for lady missionaries to the families of both the high and the low in the homes of Tientsin. The further development of this work will appear in the course of this history.

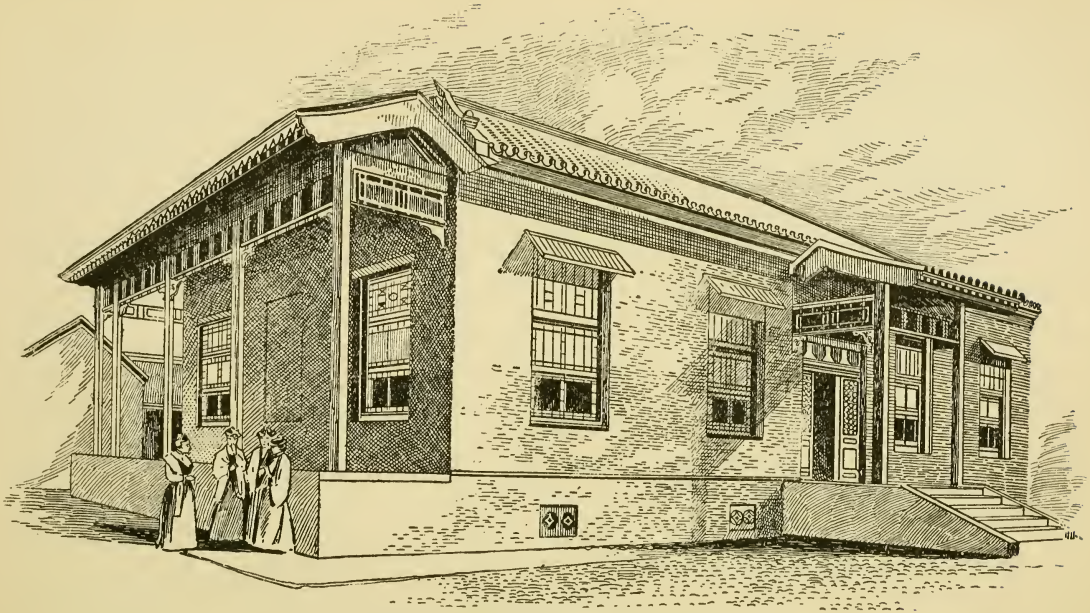
The superintendent of the mission, reviewing in 1879 ten years' history of this mission from its beginning, in 1869, said: "Our force then consisted of two missionary families. A location had to be secured, homes built, and the language learned; but the Lord was our helper. To-day we report three mission houses and three chapels in Peking, two homes for the ladies of the Woman's Foreign Missionary Society, with school buildings, hospital, and dispensary. One house in Tientsin with lot for another, altogether representing a total valuation of $35,800, five missionary families, three ladies of the Woman's Foreign Missionary Society, two ordained deacons, six local preachers, seven students in the training-school, six pupils in the boys' and thirty in the girls' boarding-schools, three Sunday-schools, two stations for street preaching in Peking and one in Tientsin, four organized circuits, one of which is nearly four hundred miles from Peking, and a total membership of two hundred and fifty-seven under our charge; and we have good hope that some fruits of our labor have already been gathered into the garner above."

All the usual agencies of evangelization were now in operation; the country was open, the people friendly and accessible, the language had been acquired by the

missionaries, and the mission felt encouraged for its great work.

One of the remarkable features of the missionary work in most heathen countries is the large attention which the people give, whether from curiosity or earnest desire to know about foreign religious matters, which enables missionaries at all times of day and all seasons of the year, on the shortest notice or none, to secure audiences to listen to the preaching of the Gospel. This condition was specially marked in this mission during 1880. Mr. Lowry, the Superintendent, said that in the Tartar city station thousands had heard the Gospel, some assenting intellectually to the excellence of the word, and some apparently convinced of their need to accept it as their personal rule of life. The same was true on the Tsun-hwa and Nan-tung Circuits. One old lady over sixty years of age, who had been a devotee of the Taoist gods for more than thirty years, gave specially clear testimony to a Christian experience. September 19, 1880, a new chapel was dedicated in the Chinese city of Peking.

The establishment of the church in the "Chinese" city as distinguished from the "Tartar" city was begun by the mission as early as 1870, when no other missionary society had as yet attempted work there. An old temple was purchased, but owing to serious opposition a place which had been occupied as a dried-fruit store was bought and fitted for a place of worship. Being old and costly to keep in repair, it was decided to erect new buildings; but this met with such serious opposition that after tedious negotiations, in the conduct of which the aid of Hon. G. F. Seward, United States Minister at Peking, was secured, the property was exchanged for a



Isabella Fisher Hospital for Women.

site in a busy part of the city, where rooms for schools, a home for the native preacher, and a chapel were all provided for.

During the year 1880 Messrs. Pyke and Lowry purchased property at Tsun-hwa. This time it was an "old inn," and the usual Chinese delays and antagonisms made negotiations uncertain and slow. The property was promised at last on agreement "not to build foreign houses nor harbor criminals in the church." Other obstacles arose, other property was chosen which in turn was finally exchanged for the "inn," and the mission found itself the owner of a large vacant lot in a well located part of the city. Work was begun at Tsun-hwa eight years before. The mission waited four years for its first probationer. It now had sixty-three members and forty-one probationers.

The woman's work in general had prospered in a marked degree. Miss Clara Cushman had a remarkably healthy set of scholars, having thirty-three girls in the family, for only one of whom medical aid was summoned during the year. Miss Dr. Howard moved to Tientsin and assumed charge of the female department of the charity dispensary, opened and liberally supported by Viceroy and Lady Li.

In 1881 the Woman's Foreign Missionary Society, taking advantage of this providential opening at Tientsin, resolved to enter more largely on medical work. Dr. and Mrs. John F. Goucher, of Baltimore, donated $5,000 for the erection of the Isabella Fisher Hospital for women. The building when completed was inspected by his excellency the governor-general, the highest Chinese officials in Tientsin, Mr. Angell, United States Minister at the court of Peking, who delivered an address, and

consuls of the several nationalities represented at the port. This occurred October 8, 1881, and on the 15th of the same month the hospital was formally opened by Bishop Bowman, who officially visited the missions in China this year. The total number of patients treated at the Temple and Mission Hospital during the year following was twenty-two thousand two hundred, besides six hundred and forty-two out-patients visited at their homes. Some of these were wives of the officials, who had been brought long distances for medical treatment, and being unwilling to go to the hospital, had rented houses and invited Dr. Howard to visit them.

A training-school for Bible women was opened December 1, 1881, in Tientsin with a class of six women. Miss Estella Akers, M. D., arrived to aid Dr. Howard in hospital and dispensary work at Tientsin. Miss Anna B. Sears and Miss Elizabeth U. Yates came to aid Miss Cushman in the Girls' School at Peking.

The possession of property is always an important feature in mission work, especially among the older non-Christian nations, as it serves to impress them with the permanence of the mission. This mission, in 1881, was possessed of three parsonages, Asbury Chapel, a favorably located street chapel, besides school premises in the Tartar city, Peking; and the Woman's Society had the Girls' Boarding School buildings and hospital. In the Chinese city the mission had undisputed possession of their premises. In Tientsin were Wesley Chapel, two parsonages, one "home" of the Woman's Foreign Missionary Society, the Isabella Fisher Hospital, and a rented chapel at East Gate. Tsun-hwa had good premises in the best quarter of the city.

During 1882 at Ling-tzu-ho a neat chapel with accom-

modation for the preacher, and a small school building erected entirely by the native Christians, made the beginning of this branch of self-support. The chapel enterprise was suggested by the poorest member who supported her family by washing and sewing; she made the first subscription of twenty-seven cents. Though the building cost but $50, there was an important principle underlying the movement. Rev. W. T. Hobart had arrived from America, and was added to the teaching force of the Peking University. A new school building for the Boys' Boarding School at Peking, under the Rev. F. D. Gamewell, was opened October, 1882.

The twelfth Annual Meeting of the mission, which convened September, 1883, was presided over by Bishop Merrill. A marked advance in the contributions for "self-support" was noticed, two Peking churches having contributed a sum about equal to that given by the entire Conference the year before.

The work was now divided into three districts, embracing twenty different appointments, supplied by eight missionaries and their wives, six ladies of the Woman's Foreign Missionary Society, nine native preachers, and six exhorters. The new building for the Boys' Boarding School at Peking was completed. The Bishop ordained the following elders: O. W. Willits, W. T. Hobart, Chen Ta Yung, and Te Jui.

Bishop Wiley held the Annual Meeting of 1884. Messrs. Pilcher and Walker, with their wives, and Miss Clara A. Cushman were absent in America. Mrs. C. M. Jewell had reached the field during 1883. Owing to sickness in his family Mr. Willits now left the field. Mr. and Mrs. Gamewell, in obedience to what appeared a

providential call, were transferred to the West China Mission.

Dr. Leonora Howard, August 21, 1884, was married to Mr. King, of the London Missionary Society, which removed her beyond the work of the mission, retiring from which she carried with her the highest appreciation of her personal character, her professional services, and her phenomenal success as a missionary physician. Miss Dr. E. Akers assumed charge of Dr. Howard's work in the Isabella Fisher Hospital. Bishop Wiley, in concluding this his second official visit to the mission, spoke plainly to the mission about his enfeebled condition of health, which afforded him no ground to anticipate ever being with them again. All wept sore that they should see his face no more.

The year 1885 saw nothing exceptional in the character of the work, which was developing steadily though not rapidly. One thing specially noted, however, was the increasing manifestation of a disposition on the part of the native Christians to consider themselves an integral part of the general Church. This found expression in the collection for the Missionary Society. The amount, $394.40, may not seem considerable in itself, but it was two and three-fifths times the apportionment to the Conference, and an average of seventy-five cents per member from people who count income by "cash," and yet who did not allow any other church interest to suffer while they contributed thus liberally to this collection.

An effort was made in November, 1884, to establish a foreign department in the training-school. It enrolled eleven pupils, but was discontinued in April, 1885. The mission pressed the establishment of a good school in

every place, and the advance of the best pupils to the Boys' Boarding School at Peking, declaring their purpose that it should be developed to give a complete course of instruction in Chinese classics and history, English language, mathematics, natural science, theology, and medicine, "to make it, in short, a university as early as possible." They now named it The Wiley Institute in honor of Bishop Wiley. Rev. Marcus L. Taft, who had been connected with the Central China Mission since 1880, was transferred to Peking and placed in charge of the theological department, aided by Mr. Hobart, Mr. Pilcher being principal. Each of these had also charge of city work. Miss Anna D. Gloss, M. D., reached Tientsin in October, 1885, to aid Dr. Akers.

The report at the Annual Meeting, October 7, 1886, showed an increase in membership. Mr. Lowry, Superintendent of the mission, had gone with his family for a season to the United States. Miss Nellie R. Green had arrived to aid in the Girls' Boarding School and woman's work. Rev. O. W. Willits had returned, and he with Dr. N. S. Hopkins and wife, who had also arrived in the country in April, were appointed to the important station of Tsun-hwa, which had long been under the care of Te Jui, awaiting the conditions which would enable the mission to constitute it a missionary residence.

Rev. J. M. Pike, the Presiding Elder of Tsun-hwa District, after Mr. Lowry's departure for America, also took up his residence at Tsun-hwa, October 17, 1886. Dr. Hopkins preceded Mr. Pyke by a fortnight, accompanied by Mr. Davis, an experienced missionary who had already spent sixteen years in the mission. Two substantial brick houses had been erected under Mr. Lowry during his incumbency as Presiding Elder of this district. It

was designed that Dr. Hopkins should have a quiet year for acquiring the language, but the people having learned that a foreign physician had arrived, came from near and from far beseeching his aid, and he was driven to extemporize a dispensary which he opened July 15, the beginning of the Tsun-hwa hospital; in seventy-five days he treated six hundred and fifty patients, and performed thirty minor surgical operations.

Lan-chow had become the center of a most interesting work with three native Chinese agents in charge. Here a new parsonage was added to the chapel, which was opposite a temple where an annual fair was held.

There were now fifty-three pupils enrolled in the Wiley Institute under Rev. L. W. Pilcher, Principal. Miss Yates having returned to America, Mrs. Walker and Mrs. Davis took charge of the Woman's Training School at Tientsin, and Dr. L. E. Akers having been married, Miss Anna D. Gloss, M. D., took full charge of the Isabella Fisher Hospital, treating some seventy patients each afternoon.

The Girls' Boarding School at Peking, under charge of Mrs. C. M. Jewell, enrolled forty-three pupils. The Peking Methodist Hospital had been in charge of Rev. W. R. Lambeth, M. D., it having been unoccupied since Dr. Howard removed to Tientsin to attend Lady Li. Dr. Lambeth was of the China mission of the Methodist Episcopal Church, South; he had come north owing to ill-health, and had cast his lot with the mission, but was now obliged to relinquish this work at the call of his Church to go to Japan.

Bishop Warren presided at the Annual Meeting which convened in Asbury Chapel, Peking, September 26, 1887. The communicants numbered now eight hundred and ten, an increase of forty per cent. Rev. O. W. Wil-

litts was placed in charge of Tsun-hwa, leaving Dr. Hopkins free for the hospital and dispensary work. Dr. Crews, owing to ill-health after the riots at Chung-king, Central China, came to Peking and entered upon work of the mission, though not attached to it. He was now formally transferred to it and appointed to the medical department of the Wiley Institute at Peking, and in charge of the Tung-sin hospital. Mr. Taft was to serve in the theological department besides having charge of the work in the southern city. The institution now enrolled sixty-six pupils. Mr. F. Brown, recently arrived in China, was appointed in charge of the Han-tsun Circuit which had been developed entirely under native preachers. The Peking Girls' Boarding School was in charge of Miss A. B. Sears from October 1, 1886, to June 1, 1887. Mrs. Jewell's illness and the non-arrival of re-enforcements added greatly to the care of this charge, there being fifty-three pupils varying in age from seven to twenty-three years.

The mission had been cheered by the coming of Rev. F. Brown, W. H. Curtiss, M. D., and Miss Vesta O. Green, sent out by the Board; and Miss Edna G. Terry, M. D., who was assigned to medical work at Tsun-hwa.

The native preachers had had great success as the results of their marked fidelity. Asbury Church, Peking, had an average of one hundred and sixty in the congregation while the schools were in session. One man now wanted to join the church who had first heard the Gospel twenty years before as preached by Dr. Martin of the Presbyterian mission. Miss Dr. Gloss had begun a new dispensary at Tientsin, and a new preaching place was opened in the north-west part of the city.

Bishop Fowler presided at the Annual Meeting, Oc-

tober 10–15, 1888. W. H. Curtiss, M. D., during the year had rendered aid to Dr. Crews in the medical department as instructor. Mr. Taft, Mr. Walker, Dr. Gloss, and Miss Sears were absent in America. Miss Clara Cushman had returned after four years' absence at home, also Miss L. G. Hale, and Miss Mary J. Ketring. Sixteen American missionaries, ten gentlemen and six ladies, and sixteen native Chinese members were present at this conference. The total number of communicants, 1,028, was more than double the number reported two years before; revival services had been successfully held at several principal stations. New property was secured at desirable centers, and new districts had been entered. A new chapel had been built and nearly paid for by local subscriptions at Tientsin, and a new parsonage at Tsun-hwa. The amount raised for self-support, $1,044, was encouraging. The missionary collection was over fifty cents for each member and probationer.

Mr. Willitts reported from Tsun-hwa city that floods, drought, and other causes had combined to increase the number of hopelessly poor, till the streets swarmed with naked and partly clad people whose faces revealed famine. Little could be done to relieve them, and experience had proven that that little was productive of no improvement in their character or condition.

Mr. Willitts had received from John Walker, of Detroit, Mich., $100 to be used at his pleasure. In view of the distress and the hope of greater good from caring for the young than for mature persons, he proposed to Dr. Hopkins to apply the money toward founding an industrial school at Tsun-hwa. Dr. Hopkins acceded to the proposal. Mr. Walker soon thereafter doubled his donation, and the "John Walker Industrial School for

Boys," at Tsun-hwa, resulted from this humble beginning.

The Shan-tung District was now constituted. It lies south of the Yellow River, in the western part of the province of Shan-tung, three hundred and twenty miles south of Tientsin. The entire western part of Shan-tung had been disturbed by the conduct of the officials and the *literati* toward foreigners and the Christian religion. Systematic boycotting and personal violence were among the forms of expressed antagonism. This had occurred with a native deacon in charge.

Shan-tung being now made a Presiding Elder's district was put in charge of Mr. Gamewell, he having returned after five years spent in the West China Mission and America. He was only able to give this year to it, however, as the important development of the Peking University demanded his services, and the following year it was again in charge of a native Presiding Elder.

The medical department at Peking had four places for treatment of sick—Wiley Institute, hospital, and two dispensaries connected with street chapels. The number of dispensary patients this year was 5,272, an increase of sixty-five per cent.—the hospital patients were 67 against 28 of the year preceding. The favorable disposition of the people at Tsun-hwa was manifest from the records of the hospital with its 103 patients and the dispensary with 1,387.

23. Review of Twenty Years.

The eighteenth Annual Meeting of the mission convened in Peking, October 15, 1889, Bishop Andrews presiding. The mission had now completed the twentieth year of its history. Rev. H. H. Lowry had been its

efficient superintendent from the beginning. Broad foundations had been laid and unbroken harmony had signalized the administration.

Mr. Lowry, in reviewing the history of the mission during this period, said :

"It is now twenty years since Bishop Kingsley organized the North China Mission, and in looking back through these years we can with confidence and gratitude say, 'Thus far the Lord hath led us.'

"At the time of Bishop Kingsley's visit there were only two families present, and neither of the missionaries had sufficient knowledge of the language to use it in preaching. We owned no property, and had no buildings for our work. Owing to changes on account of ill-health, the delay in securing re-enforcements, and the difficulties of the Chinese language, several years passed before we had five missionaries prepared for work ; and even up to the present, notwithstanding the extent of the field, the rapid growth of the work, and the many promising openings presented, we have never at one time mustered much more than twice that number. The field has been rapidly whitening to the harvest beyond the most sanguine expectations of the early years, but the laborers—why have they not come ?"

"The force is distributed about three central stations—Peking, Tientsin, and Tsun-hwa, but as soon as we are sufficiently re-enforced we hope also to occupy the cities of Chining-chou and Shan-hai-kuan. In each of these centers we have a compound favorably located and fairly well provided with the buildings necessary for the work of the mission. In the beginning much time had to be given to the securing of property and the erection of buildings. This kind of work is not

only not productive of direct results in an increase of members, but often temporarily hinders. But much as we deprecate the use of foreign funds in the purchase and improvement of property, and much as we regret the temptations given to the covetous and avaricious in the necessary work and expense incurred, we are persuaded that substantial buildings contribute much to the permanent success of the mission. The health and efficiency of the missionaries are conserved by comfortable homes, while it is unavoidable that chapels, hospitals, and school buildings should be supplied by the mission until the native Church is able to assume these burdens. And, it seems to me, no friend of missions, acquainted with the facts, can fairly charge us with extravagance in this line.

"This field is divided into five Presiding Elders' districts, each equal in size and many times in population to an ordinary Annual Conference in the United States. Our northern station is in Inner Mongolia, beyond the Great Wall, two hundred miles from Peking. At Shan-hai-kuan, at the eastern terminus of the Great Wall, we have a chapel and a promising work extending to many villages. Our southern station is in the city of Chining-chou in the Shan-tung Province, distant from Peking about four hundred and fifty miles. It will thus be seen that while the extreme limits of our work are very great, our centers of operations are in the most important cities of the empire. With the exception of the part beyond the Great Wall our work is situated in the great fertile plain, which in extent ranks second only to the plain of the Ganges. This makes it convenient to reach all points of our work by the ordinary means of travel, but we trust that ere long railroads will dimin-

ish the time now spent on the road, and greatly multiply the facilities of communication between those great cities.

"In some of these districts we have had more success than in others, but in none have we met any very serious opposition, and the people, as a rule, are friendly, giving us practically an unobstructed field and opportunities for the exercise of our utmost energies."

The membership now consisted of 782 in full connection and 517 on probation, besides 41 children baptized during the year, or a total of 1,340—an increase of 285. The amount collected for the Missionary Society was $546.05, an increase of $28.80. For self-support and other local purposes, $950.89. The total amount collected on the field for the various benevolences was $1,496.94, or an average of something over $1.10 per member.

There were connected with the mission fourteen missionaries with their families, and one single woman. Two families were absent, and Dr. Osborne had just reached the field. Dr. Crews had been compelled to leave for America during the year because of failing health. D. G. Osborne, M. D., was appointed to Silver Mines, Peking. The native staff consisted of sixteen preachers and seven licensed exhorters, besides several colporteurs, who combined preaching with their special work of selling books.

The Woman's Foreign Missionary Society had nine missionaries on the field, and Miss Sears absent in the United States. They had been re-enforced during the year by the arrival of Miss Hattie S. Davis, Miss Anna E. Steere, and Miss Frances O. Wilson.

The report of W. T. Hobart, Presiding Elder of the Peking District, cited an instance where the conversion

of a man in a new village led to a large family of eighteen persons forsaking idolatry and asking to be received into Church fellowship. One man had been beaten for his faith, and on one circuit a father had waited, with a large knife, to take the life of his son because the son had determined to be a Christian. Failing to find him, he secured a gun and searched for him, so that the son was obliged to flee for his life. In spite, however, of such bitter persecution, the Church had gained at nearly every point on the district, and there was an urgent call for more men.

The needs of the school were taken up, and Dr. Pilcher, the Dean of the College of Liberal Arts, Peking University, showed how utterly inadequate to the demand was the supply of teachers, and requested the mission, if possible, to furnish him assistance from the ranks of the missionary body.

The several reports indicated steady development. On the Lan-chow District there had been strong opposition and persecution, members had been beaten, their lives endangered, scandalous stories had been circulated among the people as to our object and character, but in spite of all there had been growth, and those who had suffered persecution had shown fidelity and patience. The spirit of the martyrs had not perished from the Church.

The reports from the hospitals and dispensaries showed that some thirty thousand people had received help. From the hospital in Peking a number had been received into the Church; also from the Woman's Hospital in Tientsin, and thus the fact was emphasized more than ever that the medical work often opens up the way for the evangelist and the entrance of the great Healer.

The ladies of the Woman's Foreign Missionary Society reported two boarding-schools in operation, the principal one in Peking, and another, organized this year, in Tsun-hwa city. Three schools had seventy girls, ranging in age from nine to twenty-two years; four day-schools in Peking and two in Tientsin had a number of younger girls who could not well attend the boarding-school. In addition, Mrs. Jewell, in Tientsin, and Miss Cushman, in Peking, had taught each a large class of Bible women, who had been brought from the different parts of the field for the purpose.

One of the interesting features of the meeting was a report from Dr. Howe, a young Chinaman, the first graduate from the medical school, who had been sent to the silver mines north of Jehol, as physician and surgeon in charge till such time as Dr. Osborne should arrive. Dr. Osborne reached his destination barely in time to allow Dr. Howe to reach Peking in time for the Annual Meeting, and in presenting his report he told in very quaint English the story of his homesickness, trials, and efforts to do something as well for the souls as the bodies of men. He had held prayer-meetings as well as he knew how, and reported five persons waiting to be received into Church fellowship as the results of his evangelism.

24. North China Mission, 1890-1893.

No Bishop visited the mission in 1890. The Annual Meeting convened June 10, instead of in the fall as heretofore. Miss Hattie E. Davis, Rev. O. W. Willitts, Miss Cushman, Drs. Crews and M. L. Taft were all absent. Miss V. O. Green, Miss N. R. Green, and Miss Anna B. Sears now returned home. Rev. I. T. Head-

land, T. B. Jones, M. D., a layman, Miss Rachel R. Benn, M. D., and Miss Ida Stevenson, M. D., arrived on the field.

The five Presiding Elders' districts were all in charge of American ministers. Revivals had occurred in several churches. All chapels in central stations were now too small. At Peking two weeks of meetings were conducted by Mr. Hobart.

One Taoist priest joined the Church who was connected with one of the largest temples about Peking, where eight years before, after a hundred days careful observance of Taoist rules and fasts, he received a document known as "Testimony of a Clean Record," bearing the great seal of the temple, which assured to him food and lodging at any Taoist temple in the empire.

At Lan-chow, one hundred and sixty miles east of Peking, special services were continued through several days. The year began here with persecution that threatened the very existence of the church itself. An antagonistic book, "Deathblow to Corrupt Doctrines," which had given trouble before and was ordered suppressed, was re-issued with a view to destroy all good influence of Christians. The United States Minister at Peking and the Consul induced the foreign office and the Viceroy at Tientsin to again order the suppression of the book. This was done, and the moral force of the official order had the effect to lessen its evil influence.

Shan-hai-kuan, the eastern terminus of the Great Wall, a station only opened two years ago, now enrolled fifty members. Four inquirers came from a town twenty-five miles beyond the Great Wall and were baptized.

The Peking University found an opportunity to open an industrial department, and all the boys in the primary department were employed making cane-seat chairs several hours of the day. A carpenter-shop was in charge of a Chinese carpenter, the shop paying its own cost. A dispensary for women was opened in Peking on the Woman's Foreign Missionary Society's premises. At Tsun-hwa Miss Dr. Terry opened a woman's hospital.

Bishop Goodsell presided at the Annual Meeting of 1891. Mr. Willitt's health did not warrant his return to the mission, and his family followed him to America. Dr. Osborne retired from mission work and was to go home in a few months. Dr. Curtiss and family had already gone to America, and Mr. Davis and family were to follow. Mrs. Jewell, Miss Dr. Gloss, and Miss Cushman were in America. Miss Rachel R. Benn, M. D., and Miss Ida Stevenson, M. D., were in charge of Isabella Fisher Hospital and general work in Tientsin. Mr. Taft and family had come back. The missionaries mourned the loss of Mrs. Headland, whose death from typhoid fever occurred within a month after her arrival. She was peculiarly fitted for her position by education, force of character, and the endowments of grace. Miss Cecelia M. Frey arrived from America.

Rev. J. H. Pyke, Presiding Elder of Lan-chow District, again reported revivals. This district is a triangle of which the Great Wall is one boundary and the sea the base, being one hundred and ten miles from base to tip. It also embraces a strip one hundred and sixty-five miles in length on the great road to Moukden, the whole area being seven thousand square miles; the population between two and three millions. In one of

the churches fifty persons were converted; at other points influential business men joined the Church, some of whom became local preachers.

It was an encouraging sign that in two instances successful revival meetings were conducted entirely by native evangelists, without help or suggestion from the foreign missionary. In one of these meetings there were fifty conversions; in the other, over twenty. Notwithstanding the floods and the loss of crops, the collections were in advance of any previous year. The membership of the churches showed a net gain of fifty per cent. over the year before.

The work, perhaps more than in any former year, was checked by lack of funds with which to take advantage of the positions gained by long waiting and patient toil. For two or three years there had been no actual reduction in the amount appropriated except as effected by the depreciation of silver, but meanwhile lines had been extending, more chapels and schoolhouses had been demanded, and this had necessitated a larger native force to care for the advancing work. But instead of being able to increase the number of colporteurs, teachers, and other native agents, they were compelled to dismiss several already employed, and in other ways to contract the work in order to keep within the amount of the appropriations.

After another year several recruits from the first graduating class of the University were expected. Judging from the work of some of the young men who had spent only a few years in this school, a good deal of confidence was felt that these graduates would become men of power in the work of the ministry. Their usefulness had already been tested by their work during long va-

cations and in the various revival services where they had been engaged.

The elements also seemed to have conspired against the work. The unprecedented rains of the summer, besides resulting in damage to property and ill effect to the health of some of the members, made the roads impassable for some months. Especially were the districts to the south so much overflowed that they could not be reached by cart until the ground froze at the approach of winter. Famine followed the floods. Although the mission was able to do something toward relieving the distress of the people by the contributions that came from various sources, they were compelled to cease receiving people into the Church lest they fill the rolls with inquirers whose leading or only motive should be to secure relief from starvation. The mission had distributed about six hundred dollars received from the United States, and two thousand dollars received through Rev. G. W. Clarke, of the China Inland Mission of Tientsin.

It was impossible without seeing it to realize the distress. Most of the people were eating grass and the leaves of the trees. Whole families were down with fever, and the mortality threatened was very great.

The large extent of the field, containing over one hundred and seventy millions of people, presented in the progressive changes now occurring, and others contemplated, unparalleled opportunities for large plans of work. The various forms of work already successfully undertaken, besides the ordinary difficulties of the language, the prejudices of the people, and the opposition of long intrenched forms of religious beliefs, called loudly for a large increase in the working force, but the

mission was compelled to go forward with ranks broken by sickness and overwork, to thrust recruits into the work before they had had opportunity for preparation, or to adjust themselves to their new surroundings in a foreign land and among all the repulsive sights and sounds of a strange people.

Bishop Mallalieu presided at the Conference of 1892. Messrs. Pyke, Davis, and Hobart, also Miss Dr. Terry, were in America. Miss Isabella Crosthwaite, Miss Effie G. Young, and Miss Ella J. Glover arrived on the field.

In November, 1891, word suddenly came announcing a local rebellion outside of the Great Wall, not many miles from Tsun-hwa. The rumors created a panic among the people and the magistrate was at his wits' end. It was said that the rebels would soon march through the pass and attack the city, and that their anger was directed especially against the foreigners and the Christians. Many of the people thought that the Christians were responsible for the rebellion, and some of the baser sort proposed to loot the mission compound. The magistrate kindly promised all the protection in his power, but advised the missionaries to retire temporarily to Tientsin, and provided conveyances and an escort for the journey. During the time of trouble he issued a proclamation and made provision for the protection of all mission property. Not long afterward there came the news of the defeat of the rebels and the beheading of the leaders, and soon the soldiers began passing through the city on their return, and the fears of the people were allayed. As soon as quiet was restored the magistrate sent a message inviting the missionaries to return.

One day great excitement suddenly seized on every-

body in the town. The report spread rapidly that Tsun-hwa had been attacked by the rebels, that the chapel had been destroyed, and that the missionaries had fled. Some of the rowdies in Sha-liu-ho proposed to destroy the chapel there.

On a fair day the streets were thronged with great crowds from all the surrounding villages eagerly discussing the rumors. Quite unexpectedly a number of carts carrying women and girls from the school in Tsun-hwa, returning to Lan-chow, appeared in the street and went to the chapel. The excitement of the people arose to a high pitch, and they surged around the carts into the chapel grounds quite beyond all power of restraint.

By exhorting the people they were persuaded to retire from the inside of the premises, but continued to press about the door. Finally, with the assistance of the local official, the missionary got the women and girls safely started on their further journey. Still the people crowded around the chapel and loudly demanded admittance, urging that they wished to listen to preaching! They came in, but were very boisterous. They were by a kind Providence restrained from violence, and at a late hour gradually dispersed. It was a day of terrible anxiety, but calmer days followed.

Dr. Hopkins with others were obliged to leave Tsun-hwa for a while for safety. After all, neither foreign nor native Christians were injured, and no property was destroyed.

The Conference of 1893 had the benefit of the presidency of Bishop Foster and of the counsel of Dr. Leonard, Corresponding Secretary of the Society. Mrs. Keen and daughter, of Philadelphia, were present and met the ladies of the mission with the native workers.

The evangelistic work was carried on from three centers, (Peking, Tientsin, and Tsun-hwa,) where we had well-appointed compounds containing parsonages and other necessary buildings, valued at about $170,000. The field was divided into five Presiding Elders' districts, each the size of an ordinary Annual Conference in the home land. Our force consisted of 16 foreign missionaries, with 14 ladies of the Woman's Foreign Missionary Society, 6 ordained elders, 4 deacons, 17 local preachers, and 24 exhorters. But, small as our foreign force was, the full number was never on the field at one time. Considerations of health, education of children, the necessity of years being given to the study of the language, and other causes made this unavoidable.

Under the circumstances most of the time and energy of the foreign workers had necessarily been given to the work of administration and general supervision of the churches, while bringing the Gospel to bear directly upon heathen audiences had devolved mainly upon the native brethren. Preaching in all the chapels had been regularly kept up, while new centers had been opened in several important districts. Nor had evangelistic efforts been confined to our chapels; but, by preachers, colporteurs, and school teachers many hundreds had heard the Gospel in many towns and villages, and especially at the frequent fairs held in market towns, which form so prominent a feature of North China. Special revival services had been held, and many members of the Church had been quickened in their religious life, while many others had rejoiced in the conscious awakening of spiritual life.

The Emperor Ch'ienlung called the Yellow River "China's Sorrow." The Hunho, or Muddy, River is

certainly the sorrow of the region in which Hants'un and Peiyin are situated. For successive years it had broken through its banks and flooded the surrounding country. The suffering throughout this region during the winter of 1892 was extreme. The people subsisted in part on the "shuipaituz," or damel, grass seed, and the bark of trees. An appeal was made through the Church papers by Messrs. Hobart and Pyke, who were in the United States, and five hundred dollars in gold were received through Dr. Baldwin. Over three hundred taels were collected in China, and considerable clothing. Seven distributions were made at intervals of about one a month. In most instances the distribution was made by personal visitation from house to house, so that there could be due investigation of each case. The chapels at Hants'un and Peiyin were crowded on the Sabbath, and large numbers were brought regularly under the influence of the gospel message.

During the winter and spring none were received on probation, as experience had shown that great care is necessary at such times lest large numbers of unconverted persons become connected with the Church. The fidelity of some of our members in attending church was encouraging. The attendance of the women, who go long distances on their lame feet, was specially impressive. An old lady, sixty-seven years of age, attended service regularly at Hants'un, walking to church and returning, a distance of twelve miles, every Sabbath.

More new chapels had been opened than in any previous year. One at Lao-ting, twenty-three miles south of Lan-chow, was crowded as soon as opened. Twenty-three miles north of Lan-chow, Chienan, reported one

hundred and five members and twenty-three probationers.

About the middle of November, 1893, a training class, composed of members selected by the Quarterly Conferences in the different parts of our widely-extended mission field, arrived at Peking in order to obtain a more thorough knowledge of Christian truth.

The school consisted of forty students, in three classes, studying Bible History, Evidences of Christianity, Exegesis of Scripture Books, and Church History. Some of these men came from out-stations hundreds of miles away and studied for these few months, becoming familiar with evangelistic methods and participating in union meetings.

For several years in succession there had been representatives from Tai-an, four hundred miles to the south, and also from Lan-chow, at the east; now there were two representatives from the district of Shan-hai-kuan, where the Great Wall of China abuts the Gulf of Pechili.

It is not always that we can trace any direct results from such drill in Christianity, but this year, after the dismissal of the students, one of them returned with the good news that a number of his relatives and friends in a certain village, to whom he had explained Christianity, had become convinced of its truth, had destroyed their idols, and urgently desired a preacher sent to them who would further instruct them, baptize them, and formally receive them into the Christian Church. Their names were now enrolled as probationers.

There were a dozen schools in the mission from which promising pupils were being selected for training in the Wiley Institute. Dr. Crews and Dr. Curtiss were teach-

ing classes in Western medicine. The majority of the students received were from Christian families. A class of Christian Chinese laymen was gathered two or three months of the year for study of the Bible—a sort of annex to the theological department. There was no other Anglo-Chinese college in North China from the Gulf of Pechili to Li, and from the Yang-tse River to the Great Wall.

The studies were carried on in a square, one-story building with attic. It had five rooms; three occupied for recitations, one by the Young Men's Christian Association of Peking, the other for class work and scientific purposes. Two recitation rooms were added, but the accommodations were still insufficient.

There were now (1893): Foreign missionaries, 13; assistant missionaries, 8; foreign missionaries of Woman's Foreign Missionary Society, 11; native workers of Woman's Foreign Missionary Society, 17; native ordained preachers, 7; native unordained preachers, 24; native teachers, 47; foreign teachers, 4; other helpers, 29; members, 1,835; probationers, 1,003; adherents, 70; average attendance on Sunday worship, 1,926; adults baptized, 402; children baptized, 259; number of theological schools, 4; number of teachers in same, 7; number of students, 100; number of high-schools, 7; number of teachers in same, 20; number of pupils, 429; number of other day-schools, 49; number of other day scholars, 459; number of Sabbath-schools, 20; number of Sabbath scholars, 1,505; number of churches and chapels, 27; estimated value of churches and chapels, $33,810; number of halls and other rented places of worship, 22; number of parsonages or "homes," 22; estimated value of parsonages or "homes," $60,660; value of orphanages, schools, hospitals, book-rooms, etc., $40,000; collected

for Missionary Society, $331.94; collected for other benevolent societies, $30.77; collected for self-support, $386.71; contributed for other local purposes, $435.17; collected for North China Church Extension Society, $43.76.

25. Peking University.

At the conference, October, 1881, the mission realized that in the Wiley Institute they had a college in fact, though not in name. The foundations already laid had all been with a view to the development of a university thoroughly equipped for giving the young men of China an education such as they were then seeking in Western lands, and Mr. Taft was in the United States appealing for a half million dollars to develop at once such a Christian university at Peking, the political center of the largest heathen nation in the world. Small contributions from many friends were already coming in, and it was necessary to consider desirable forms of endowment. The institution appeared on the minutes of the mission at the close of the Annual Meeting of 1888 as Peking University, with Bishop Fowler as Chancellor; L. W. Pilcher, Dean of the College of Fine Arts; Miss Green, in charge of English Language and Literature; H. H. Lowry, Dean of the Wiley College of Theology; W. T. Hobart and M. L. Taft, professors, and four medical professors; C. W. Crews, W. H. Curtiss, A. Howe, and N. S. Hopkins were in charge of departments of the medical college, though no dean was yet selected.

When the mission held its eighteenth Annual Meeting, October, 1889, with Bishop Andrews presiding, they were able to report that an act of incorporation had been sought for the Peking University under the laws of the State of New York, with a Board of Directors resi-

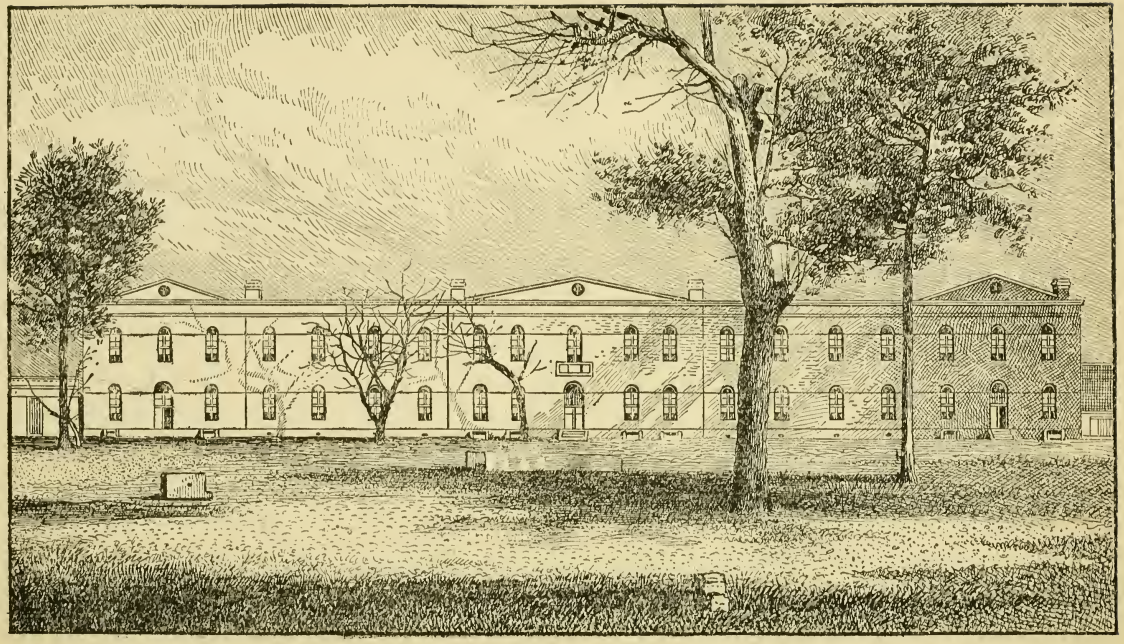
dent in Peking to administer the local affairs of the institution.

The final legal technicalities do not appear to have been completed till June 25, 1890, which is given as the date of the incorporation in New York. The Board of Trustees elected Bishop E. G. Andrews, D. D., LL. D., President; J. M. Buckley, D. D., Vice-President; Stephen L. Baldwin, D. D., Secretary; and Charles H. Taft, Treasurer. Rev. M. L. Taft was appointed agent in America. The dean of the faculty, Dr. L. W. Pilcher, reported 120 students for 1889, a library of over 800 volumes of valuable books, donated by Rev. Dr. J. Edkins and others, a mineralogical cabinet begun in the museum, a fine microscope, and other facilities and appliances for good college work.

By the annual report of 1891 we find that at that time the institution had available assets valued at $25,000.

The assets of the school were larger, the number of pupils greater, the grades of studies pursued higher, the appliances for instruction more numerous, the department of the students better, and the spiritual results in advance of those of any previous year.

Through the efforts of Rev. M. L. Taft a fund amounting to over $5,000 had been raised toward the purchase of a college campus. A part of the land had already been bought, and negotiations for more were in progress. The General Missionary Committee granted $6,000 for the erection of dormitory buildings. There was a productive endowment fund, including several scholarships, aggregating about $3,600. The land and buildings in use for the preparatory and industrial departments in Peking were estimated at $10,000. These



Durbin Hall, Peking University.

sums, together with the value of illustrative apparatus, swelled the available assets of the educational work to more than $25,000.

Through the kindness of friends in England, America, and China several new scholarships had been started, making a total of twenty-two annual scholarships applied to the education of worthy pupils. The library numbered over 1,000 volumes. A Bell telephone and Edison phonograph telegraphic instruments were parts of the outfit.

The Industrial School was enlarged, and Rev. I. T. Headland had arrived to aid in the instruction in English. In 1892 the General Committee gave $4,000 more for the dormitory, Durbin Hall, named in honor of the distinguished pulpit orator and Corresponding Secretary. The plan provided for a central building with two pavilions so connected as to occupy three sides of a square, the buildings two stories high, and a good basement. Mr. Mercien Thomas, of Brooklyn, N. Y., the architect, drafted these plans. This Durbin Hall was completed in 1893 for the opening of the fall term, and supplied dormitory accommodations for the students of the college departments. Rooms for the President's office, for recitations of the college classes, and the weekly meetings of the literaty society, for the recitations of the theological department, and space for the library and museum had been set apart in the building until such time as permanent accommodations should be provided in a building erected for the purpose.

With funds donated for the purpose, the grounds were enlarged by the purchase of a ruined temple immediately adjoining the campus, and by direction of the Finance Committee a portion of the endowment funds now in hand

had been invested in other property near by, the temporary rental of which, with native tenants, would produce a revenue not only in excess of ordinary investments, but enabled the institution to get possession of lands necessary for enlargement at a time when the purchase could be made to the greatest advantage.

A movement was set on foot by Professor I. T. Headland for the securing of $60,000 as a permanent fund for the endowment of two professorships. Toward this sum $2,250 (gold) had already been contributed by missionaries on the field, and there was reason to believe that the entire amount asked for might be realized. It was a matter of considerable interest that, for the first time, the university had been made the recipient of a legacy. This was left by the will of Mr. John R. Sims, of San Francisco.

The Peking University was the head and center of educational work of the North China Mission. While organized upon an undenominational and independent foundation, it is essentially and practically, and it is hoped ever will be, an invaluable aid to our mission work. An endowment and the erection of other needed buildings would be a direct contribution to the work of evangelization. Here preachers, teachers, doctors, and intelligent men of business are to be fitted for influential places in the regenerated society that must replace the institutions of the past. Hundreds of young men, who will never pass entirely through the courses of study, will receive an impetus and inspiration that will fit them for useful lives. Around the university as a center and an inspiration the schools were now being better organized and producing more satisfactory results. Intermediate schools were established at Peking, Tientsin, Tsun-hwa,

Tai-an, and Lan-chow, while the day-schools were receiving more attention than ever before. One encouraging feature of these country and inland city schools was that the native churches were manifesting increased interest by contributing for their support. Most of the day-schools were now entirely self-supporting, with the exception of the teacher's salary, while very encouraging amounts in money and grain had been given for the boarding-schools at Tai-an and Lan-chow.

It was a great sorrow to the mission and to the Church at home that almost simultaneously with the completion of the building for this noble work Dr. Pilcher, the first President of the Peking University, should have been called away from toil to reward. He died November 24, 1893.

Leander W. Pilcher was born in Jackson, Mich., August 2, 1848. His father, Rev. Elijah H. Pilcher, D. D., was one of the pioneer preachers of Methodism in the State of Michigan. Leander graduated in 1867, at nineteen years of age, from the Ohio Wesleyan University. He was converted while pursuing his collegiate course. In 1869 he entered Union Theological Seminary, New York. He first arrived in Peking October 20, 1870. In 1874 he returned to the United States, and while doing service in the mission rooms renewed his studies in Union Theological Seminary. He afterward pursued his theological course in the Boston Theological Seminary, graduating from that institution March, 1876. Returning to China, he was stationed six years at Tientsin. In 1884 he made a second visit to the United States. In 1885 he became Principal of the Wiley University, and as we have already seen, the first President of the Peking University.

26. West China Mission.

The province of Se-chuen in West China, bordering on Thibet, is the largest in extent and population of the eighteen provinces into which the empire is divided. Its area, one hundred and sixty-six thousand square miles, equals that of the New England and Middle States combined, and its population, numbering twenty-seven millions, would exceed half that of the United States in 1880. Counting its six contiguous and accessible provinces there is a population of ninety millions, or more than one-fourth of the aggregate population of China. Two of its cities, Ta-chien-lu and Sung-paw, are the only eastern gates to Thibet, where gather the great caravans which penetrate that secluded country. Possibly one-third of the Thibetans of the world are found within its borders, having flowed out from Thibet proper; but with that exception the people are homogeneous in descent, language, religion, social customs, and government. On the west and southwest are no less than twelve aboriginal tribes in a wild and degraded state.

Its climate and soil are favorable to the production of rice and other grains, sugar-cane, and fruits. Tea is cultivated in its western border and cotton in the central districts. The mulberry and white-wax trees flourish. It is rich in coal and iron. Its salt wells are said to yield salt at the depth of a mile, and natural gas has been utilized through pipes for sixteen hundred years. This province was traversed by the old gold road running from Burmah and India, and it probably lays in the future trade route between India and China.

Chung-king, the commercial center of Se-chuen, is the

oldest commercial metropolis of Western China. It is situated on a high strip of land sixteen hundred miles from the sea, at the junction of the Lung-kiang with the Yang-tse-kiang River, just before the latter plunges in its course through the mountains, with the majesty of the Hudson, cutting gorges that rival in depth and sublimity the canyons of Colorado. Its population numbers one hundred and twenty thousand. It is of political importance, containing the imperial treasury, where all the revenues of the provinces are received and stored. Its merchants are said to be very wealthy, with established mercantile connection and credit in every business center of the empire. What Canton is to the south, Shanghai to the east, and Han-kow to the center of China, Chung-king is to the entire portion of the country west of Hupeh and Hunan. It has been named as the strategic point of all Asia. Some have called it the Liverpool, others the Chicago, of China. It is estimated that one hundred thousand lumbermen alone from the upper water courses annually visit it.

Chen-tu, the capital of this great state, is still larger than Chung-king, and is the place where all candidates for the "second degree," civil or military, must undergo their examinations. From Chen-tu are appointed all Chinese civil and military officials of Thibet. It is situated in the center of a fertile plain, and it has been estimated that a circle drawn with Chen-tu for its center, having a radius of ninety miles, would girdle a population equal to that of the republic of Mexico. When Marco Polo visited it six hundred years ago it was a large and flourishing city.

It was impossible that such a vast, homogeneous, in-

dustrious, and accessible population should remain unevangelized and not attract the attention and challenge the energy of the Christian world. Especially was this so after 1877, in which year by a new treaty a British consulate was established there.

This event in itself so stirred the spirit of prophecy in Rev. J. T. Gracey, that he wrote in the "Northern Christian Advocate: "We may yet live to see an Annual Conference of the China Mission or a General Conference of Protestant missionaries at Chung-king." The London Missionary Society began debating the propriety of sending two missionaries to Se-chuen to prepare for work. Other societies also took the matter under consideration. The Bible Society's agents were ere long on hand. By 1881 a little band of Christians at Chung-king were worshiping together in what they called Evangelical Alliance Hall.

The members of the Central China Methodist Mission could not avoid being drawn within the circle of this interest. They were already rapidly radiating from Kiukiang westward, and their outer charges were one hundred and twenty miles away from that center. Others in the Methodist Church came to study the whole question of the evangelization of West China. Among the intelligent persons in the United States who early comprehended the situation, appreciated the special development of the time, was Rev. John F. Goucher, of Baltimore. Mr. Goucher had generously given $5,000 to the Central China Mission, and also to leading educational and benevolent enterprises in another China mission. Studying the whole case he became convinced that the Methodist Episcopal Church should attempt work in the Se-chuen Province.

When the General Committee met in the Missionary Rooms, 805 Broadway, New York, November 3, 1880, the matter of beginning a mission in West China had been already under consideration by the missionary authorities. The next day Bishop Wiley presented the proposal to establish such a mission. He said while there were a few Christian missionaries or workers occasionally in that region, there was no permanent Christian occupancy. He stated that the Bishops and Secretaries had carefully gone over the matter, but while doubting if the money could be appropriated, they received a letter from Rev. Mr. Goucher, of Baltimore, asking about this great province of Se-chuen, how much it would require to sustain one or two missionaries a couple of years, if the men could be obtained, and if the Missionary Society would afterward support the mission if it was planned. The result was that the General Committee appropriated $5,000 for a West China missionary contingent upon a special donation of that amount for this purpose being received, the whole enterprise to be left to be administered according to the judgment of the Bishops and the Missionary Board. It is scarcely necessary to say that Mr. Goucher, who had made these anxious inquiries as to what could be done with $5,000, stood ready to donate this amount of money if the Church thought it wise to proceed.

Rev. L. N. Wheeler, D. D., was an able and experienced missionary of the Society in China from 1865 to 1875, both in the Foochow Mission and as pioneer missionary of the Church in the North China Mission at Peking. His long-continued feebleness of health obliged him to retire to America, where he resumed the pastorate in the Wisconsin Conference, as related already.

Dr. Wheeler was now selected to open the mission proposed for West China, and Bishop Wiley appointed as his associate Rev. Spencer Lewis, recently graduated from the Garrett Biblical Institute. In his letter commissioning Dr. Wheeler, Bishop Wiley said:

"And now as to the mission itself. This seems to us much like a providential movement. We start under the generous offer of Mr. Goucher, of Baltimore, to donate $5,000 a year for two or three years to the mission. The only definition of it as yet is 'a mission in West China,' and the great province of Se-chuen has been mentioned. I think the authorities will not fix the exact location of the mission until we have report and advice from you.

"You should be able to leave San Francisco early in September, bringing you to Shanghai early in October. Here you should take sufficient time to get all information and advice you can from the missionaries there. You can probably meet Bishop Bowman there, who is to meet Kiu-kiang Mission October 2. It would be very desirable if you could meet the mission also at that time. If not, you must stop there on your way up the river and have full communication with the missionaries, then with all the light you can get move on for West China.

"I am willing that Icheng, in the Hupeh Province, shall be duly considered. It may be possible that is as far west as it would now be wise to go. Still our desire is to reach Se-chuen, and, if possible, Ching-tu-fu, its capital. Our ultimate outlook from this movement is into Thibet, and for that Ching-tu is the proper center.

"You see we are thus committing to you an important and responsible work; one that may be difficult to carry

out, but which we devoutly hope and pray may be the beginning of a good missionary movement in West China, and on into Thibet. I feel that if I were a younger and more vigorous man I would envy your opportunity."

Dr. Wheeler, with his family, and Rev. Spencer Lewis and wife sailed from San Francisco September 6, 1881. Miss Frances Wheeler, daughter of Dr. Wheeler, accompanied her father under commission from the Woman's Foreign Missionary Society.

The party arrived at Kiu-kiang in time for the Annual Meeting. Dr. Wheeler preached the closing sermon in English on Sunday morning, October 30. Bishop Bowman appointed Rev. B. Bagnall to accompany Dr. Wheeler to Se-chuen on his pioneering trip, Dr. Wheeler's family and Rev. Mr. Lewis remaining in the mission to acquire the language and otherwise gain experience for the work. Dr. Wheeler was absent some six months. Mrs. Lewis took charge of a girls' school in this interim. Miss Wheeler, too, aided in the work. Mr. Bagnall, soon after returning to Kiu-kiang, separated from the mission and engaged in colporteur work of the Bible Society.

Dr. Wheeler, during his visit, had found much to encourage his enterprise, and had made provisional arrangement for occupancy of Chung-king. He now prepared for returning thither, accompanied by his family and Mr. and Mrs. Spencer Lewis.

December 3, 1882, is an historic date in the West China Mission. On that day Dr. Wheeler and his party arrived under the walls of Chung-king.

Next day, notwithstanding the crowds which lined the river bank eager to witness their movements and to inspect such articles of foreign manufacture as might be

produced, they effected a safe landing for their goods and themselves, and proceeded at once in sedan chairs to the house Dr. Wheeler had rented on the occasion of his first visit to the place in the early part of the year. They became separated and widely scattered in their progress through the unfamiliar streets, and a degree of alarm was felt lest some of their number should miss the way or meet with accident in the crowded thoroughfares. A brief half hour of suspense was followed by a joyful meeting, and deeply felt gratitude after the anxiety and fatigue of the day was voiced that night in prayer and song.

The task of settling in the new home accomplished, they were soon brought face to face with a question of practical and vital importance. It had become evident that their quarters would be too narrow and might prove very unwholesome in the approaching summer. With the beginning of the Chinese New Year commenced an experience never to be forgotten. First the Taotai, who is the principal mandarin of the city, followed by a numerous retinue, called on them. Then came a flood of visitors, some men, but mostly women and young girls. The latter thronged the gates, filled the courts, and invaded the inner apartments, anxious to see everything and to hear all that might be said to them. There was a remarkable absence of the fear and distrust of foreigners so noticeable, especially among this class of the people, in other parts of China. The hours of study and the ordinary household vocations were interfered with by this intrusive but not unwelcome curiosity. With larger space and more convenient apartments it would have been comparatively easy to meet the demands of the case. As it was this state of things could not be

endured without great risk, especially to the ladies, whose time and strength were severely taxed. They had no adequate space for a domestic chapel, and were compelled to content themselves with closing the doors on Lord's Day against the public, admitting only a few who had become interested in their meetings for Bible study.

Every consideration for their safety and for the interests of the work urged immediate action. It was decided to purchase property, if possible, as they had already learned that serious difficulty lay in the way of fitting up rented houses. To make haste slowly, however, seemed to be an equally imperative demand. To invest a considerable sum in mission property in the far interior, as a simple business transaction, would necessitate extreme care, and the choice of an unfavorable location might bring unhappy results to the new mission. In not a few instances in China, health has been sacrificed and valuable lives lost by the foreign missionary being compelled to live where some of the most important sanitary conditions could not be realized—a matter certainly not to be lost sight of in any event, but especially to be thought of now in view of isolation and distance from Western medical skill.

Having seen many places offered for sale in different parts of the city, at length a location was found which, although not as extensive as desired, was, nevertheless, well adapted in many respects to present and prospective needs. Negotiations brought the price down from taels 3,600 to taels 3,200. To the latter sum was added a certain amount for middle-men, the expense of a feast to the neighbors—required by a custom of the city—and the fees of the mandarin for stamping deed, making a sum total of Han-kow taels 3,452, or about $4,375,

gold. They soon obtained secure and peaceable possession, the magistrate issuing a proclamation forbidding the people to molest them or to exhibit undue curiosity when they should appear on the streets.

The work of repair and improvements had now to be undertaken. There were brick walls to be erected, floors to be laid, windows to be inserted, drains to be overhauled and cleansed, and various other changes to be effected necessary to make the place a safe and comfortable habitation for foreigners. Most of their ideas were novel to the workmen, who proved extremely stupid, trying their patience to the utmost and taxing all their resources of pains and skill in carpentry and the mason's art. Two dwellings were completed, not extravagant or elegant, but, on the whole, very satisfactory, with many conveniences of a Western home, preserving externally some of the main features of Chinese architecture. This was done at a total expense of some $1,600, gold. A further moderate outlay would give a third residence and a domestic chapel.

Opportunities for evangelistic labors were necessarily limited, although some effort in this direction was made with encouraging results. They maintained daily domestic worship in the Chinese tongue and a regular service on the Sabbath, attended by persons in their employ and by others. Private conversations were held on the subject of Christianity, tracts distributed, and the ladies talked and sung the gospel to their numerous visitors. They had the satisfaction of seeing a spirit of inquiry awakened in persons of both sexes, and an application came for baptism from a literary gentleman evidently possessed of unusual talent for public speaking, who, if found consistent and faithful in his profes-

sion of Christianity, might be very useful as an evangelist. They could, indeed, organize at once a class of seven to nine probationers; but, while admitting a few, they preferred to deliberately consider the case of the other candidates. Numerous applications to enter the prospective girls' school under Miss Wheeler were received, and no difficulty was in the way of organizing as many schools for boys as might be desired. Infants abandoned at their gate, and children offered as a free gift by their parents or friends, almost compelled them to begin something in the way of an orphan asylum; but, having no fund for the purpose, they rejected more of these helpless victims of pagan cruelty and neglect than they thought it prudent to accept.

House repairs and improvements, the renting of property for school and chapel purposes, and other business incident to pioneering a foreign mission largely absorbed their energies.

They had not yet progressed so far in their plans as to divide the great field into circuits and stations. This was postponed, to be done some time during the next year. Mr. Lewis gave undivided attention to his duties, and made excellent progress in the language, though under difficulties.

Dr. Wheeler continued to prosecute the work. In October, 1883, Miss Frances Wheeler began an excellent girls' school. Public preaching was commenced in the chapel February, 1883. The news of the opening of the chapel was soon noised about, and on the second Sabbath seven hundred people, led by curiosity, crowded into the little room, which had a seating capacity for only two hundred. The crowd was less thereafter, but for several months they were unable to see the native

women that came. A partition was removed, allowing the women to occupy an adjoining court, and the Sabbath following not less than three hundred women occupied every seat and the standing space besides.

A boys' day-school was opened in February, 1884, with an attendance of twenty-four, which afterward increased to thirty; but, later on, objections to the doctrines, and the extreme poverty of the people, which obliged some to remain from school to work, reduced the attendance to twenty-four.

In March, 1884, the mission sustained a great loss in the fact that Dr. Wheeler was obliged to leave for America on account of feeble health. Rev. Frank D. Gamewell became Superintendent of the mission.

An interesting work was in progress among women. They came in large numbers to call on the ladies of the mission. Meetings for Scripture study were held.

Mrs. Gamewell and Mrs. Lewis found larger opportunities than were common in China for evangelistic work, visiting the women in their homes, and Mrs. Crews among those attending the dispensary.

In December, 1883, Miss Gertrude Howe, of the Central China Mission since 1872, arrived at Chung-king to support Miss Wheeler and to take charge of an orphanage which, almost before they knew it, the missionaries had on their hands, though they had no buildings. Within less than two years from their arrival a large number of girl-babies were left at their gates or brought to be given to them. They received fifteen of the number, one-third of whom died; the others were supported by personal gifts from individuals of the mission in America. They were obliged to seek a suburban location for the girls' boarding-school of the Woman's Foreign Mission-

ary Society, now numbering twenty-three pupils, and also for the orphanage with its sixteen orphans, for which the Society undertook to provide.

Medical work was commenced in the mission compound December 2, 1883, the same day that G. B. Crews, M. D., reached the city. There were in the city four native institutions, corresponding to what we name dispensaries, where medicine was given to the poor gratuitously; while some rich persons would place a large vessel at the front gate of their dwelling filled with medicine available for beggars.

Yet there was abundant need for the medical missionary. The environment of the people was in every way calculated to superinduce ill-health. Dr. Crews in his reference to this subject speaks of their dwellings as small, dark, damp, shared with hogs, dogs, cats, and chickens; floors of concrete, often muddy; streets ten feet wide, with shallow sewer, if any at all, in the center often choked with garbage. Added to this were the uncleanly personal habits of the people, rarely changing their clothing, more rarely bathing, hundreds eating of half-cooked vegetables. All these facts furnished conditions, described by Dr. Crews in his report, which certainly demanded medical intelligence to educate the population in hygiene as well as medical skill in the treatment of their diseases. Dr. Crews found it necessary to immediately fit up a temporary dispensary room, and by October 1, 1884, ten months after his arrival, he had treated seven hundred and sixty-eight patients from no less than thirty-seven different classes or crafts.

27. The Mission Broken Up by Riots.

The year 1885 opened auspiciously on the missionaries with their twenty-two communicants and fifty adherents. The Sunday-school numbered ninety-four pupils, the orphans sixteen, the pupils in day-schools sixty-four. Three parsonages and homes had been erected at a cost of $9,000, and other property was valued at $1,500. Even printing had been begun, and one hundred volumes, or eighteen hundred pages of printed matter, had been issued during the year.

The mission felt the need of securing a suburban property specially for the Woman's Foreign Missionary Society school and orphanage, and also for the hospital. Various sites had been selected after great trouble, and one property was chosen which they were ultimately prevented from purchasing because it was discovered to be ancestral. Search was continued through a year, during which the possibilities of both city and suburbs were thoroughly examined, resulting in securing a most desirable property situated about three miles from the premises in the city. It was the only eligible property obtainable with the funds at command. Its location on the great road to the capital of the province and to the principal cities of Se-chuen and the adjoining province of Yun-nan was calculated to give the hospital a wide-reaching influence, and to afford the daily opportunity of preaching the Gospel to the large numbers passing to and fro. The traveler, either on foot or moving slowly along in a sedan chair, would be ready to stop for a few moments' rest, especially with the additional inducement of seeing and hearing a foreigner.

The property was purchased without opposition ; the

deeds were stamped by the magistrate; proclamations were issued stating that we were going to build, and building was begun in March and continued three months without special incident.

In July, (1885,) the Missionary Secretaries at New York were astounded with the receipt of a cable message dated Shanghai, July 14, which read as follows:

"Riot; property destroyed. Missionaries safe.
"GAMEWELL."

The events that led to the sending of that dispatch and which followed it form a thrilling chapter of missionary life and experience.

Toward the end of June, (1885,) while the missionaries were engaged erecting buildings, inflammatory placards were circulated which announced that on the first day of sixth Chinese month these buildings would be destroyed. The missionaries reported these to the authorities, but anticipated no trouble. On Sunday morning, June 6, Dr. and Mrs. Crews returned to the city for service, and Mr. Gamewell followed them at one o'clock, leaving Mrs. Gamewell in charge. What followed may be seen from a letter written June 12 by Mr. Gamewell to his parents, from which we make the following extract:

"Shortly after I left Mary heard a noise, but at first did not pay any attention to it. It increased, however, and a large crowd gathered, and threw stones and other missiles on the roofs of the houses and against the walls and demanded admittance. Mary went down and had the gate opened, and went out into their midst talking to them for some time, telling them that it was contrary to all their customs and manners to seek admittance to a

place when gentlemen are absent. This is a carefully observed point of etiquette, and her appeal quieted them for a while ; but they grew noisy again, and in time she retreated into the yard and had the gate closed. The crowd, perhaps two hundred in number, including many roughs, finally broke the gate down and started to rush in.

"Mary took my gun, which happened to be in the case under the bed, and for which she had no ammunition, and started out toward the crowd thinking to frighten them and keep them back for a while, it being nearly time for me to return. A Chinese mob is very cowardly, and this one ran at first sight of a gun ; but they concluded after a while that it was not loaded, and tried to wrest it from one of the coolest and most courageous little women that ever walked the face of the earth, and of course they succeeded. The gun was torn from her, and, though not seriously, she was badly hurt. In trying to get the gun they pounded her hands and her arms, and the crowd beyond pelted mud and stones. Her hands were badly bruised and cut deeply on the inside. The left side of her face was badly bruised, probably by a stone, and her dress was covered with mud. As soon as the crowd saw the blood on her hands and face they were frightened, for in China to draw blood is punishable by decapitation, so they rushed from the place carrying with them the gun. The gun was returned by an official the day after. We are all convinced that nothing but Mary's nerve saved the premises from being looted."

On July 1, a day ahead of the time threatened, the work of destruction began, and by night six mission properties and that of the British Resident were destroyed, being looted and torn down, except the Catholic cathedral, which was destroyed by fire. They were six-

teen hundred miles in the interior with no consul to protest or protect. The Chinese officials made no discernible effort to preserve the property, only to prevent loss of life. Everything was carried away from the Methodist mission premises—floors, roofs, even posts thirty and forty feet in length. Superintendent Gamewell writing of it later, said: "Our place in the city was attacked last, and when we saw the mob at their work of destruction on the Catholic cathedral near by, and knew that our turn would come next, and that the destruction of our property was inevitable, we sent a man to secure a boat for us, hoping to escape to the river for safety. While the rioters were gathering at our front gate, a local constable rushed up to our back gate and urged us to escape for our lives. We left immediately, saving nothing but the clothing we wore, and after various experiences and hours of separation from each other reached the magistrates' yamen. We were confined to the yamen in close and uncomfortable quarters for two weeks without change of clothing and with only native food. The almost tropical summer of latitude twenty-nine degrees was upon us, an excited populace about us, and six hundred miles of a swift and dangerous river between us and the nearest treaty port, which was still a thousand miles from the coast."

The causes of the riot are not far to seek. There is always in China, and in every part of it, an anti-foreign feeling among the literary class. From this class all Government officials are appointed, and, of course, these share and often energize anti-foreign sentiment, and seek opportunity to incite the community to deeds of violence toward strangers. It was said that the Roman Catholics who had been long in the province were unpopular, and

that the action of the United States Government toward Chinese immigration had embittered Chinese toward America. But if these were causes, they were certainly not the only cause, for English, Americans, French, and Russians were attacked indiscriminately. It seems much more probable that local causes, such as the suffering among the poor owing to the high price of rice, was made the occasion by the large number of candidates for military position, who were in attendance on the examinations by the Government, to stir up the people to deeds of violence that they themselves might share in the plunder.

But whatever may have been the causes the mission was broken up. Mr. Gamewell proceeded to Peking to seek redress at the hands of the imperial Government for loss, and to secure, if possible, protection against the recurrence of like disturbance. Mr. Gamewell and Dr. and Mrs. Crews were subsequently transferred to the North China Mission. Miss Gertrude Howe, with some of her orphans, found refuge in Kiu-kiang, and resumed her old work in the Central China Mission. Miss Wheeler returned to America.

28. The Mission Resumed.

After an interruption of twenty months we find the mission resumed under Rev. Spencer Lewis. Rev. H. Olin Cady, who had been appointed in 1886 to West China, tarried in Kiu-kiang to study the language and gain some experience in missionary work. In May, 1887, he reached Chung-king and prosecuted the study of the language until the arrival of Mr. Lewis, January, 1888. On returning to Chung-king the missionaries found their former homes heaps of desolate ruins. They at once proceeded to erect a double mission residence in foreign

style. Property was subsequently purchased adjoining that of the Woman's Foreign Missionary Society with a view to hospital uses.

The riot had scattered the membership, yet nine of the ten probationers, and seven out of nine members were found to have been faithful through all the season of trial. The boys' day-school was commenced with several of the former pupils. Street and chapel-preaching were renewed, and preaching trips were made into surrounding country. Only a few women could be rallied, as no missionary ladies were as yet present. The woman's society did not now resume its work.

An incident occurred in connection with the first public service held after the riot which is of unique interest. A man by the name of Wang remained after the services to make inquiries. He was twenty-seven years old and unmarried. His home was in a village seventy or eighty miles north-west of here. For several years he had been a sort of a drummer for a business house doing a general business. One day about a year and a half before, while in the busy city of Hou-chou, to the north of Chung-king, he saw two missionaries preaching and selling tracts in the midst of a hubbub of an immense crowd gathered at a temple on a great festal day. Soon after he took passage on a boat for Chung-king, having with him a private venture of his own to the amount of several hundred dollars. On the way the boat was wrecked and his goods were a total loss. A few days later, while wandering along the street during the enforced idleness caused by his loss, he heard the sound of singing and stepped into a Catholic place of worship. He knew something about the Catholics. "Ah!" said he to himself as soon as he came in, "these are the

same foreigners I saw selling books in Hou-chou the other day." He soon after began attending our services and continued studying the doctrine for several months. When his funds ran low he returned home, saying that he would come again. The little church followed him with many prayers. He had a large circle of relatives and friends, and it was seen that the young convert would have a great deal to contend with if he stood firm for his new faith. His father was dead, but his mother was yet living, together with several brothers and sisters. He met opposition from an older brother, a wild military student, but the younger members of his family were inclined to listen to him when he told them of the "Jesus doctrine." His mother said her son's conduct was better than it used to be, so she thought that the religion could not be very bad.

The firm sent him on a journey of over two hundred miles to the capital of the province to purchase silk. He transacted the business to the satisfaction and profit of his employers, and early in January, 1889, was back in Chung-king. About the first of April he was baptized and received into the Church. But before that time he was anxious to do something for his Master. He was given some gospels and tracts, which he went about the city selling with great success. He then proposed making trips into the country. He would receive no salary, and insisted on paying all his traveling expenses. This disinterestedness in the midst of so much self-seeking was refreshing, and the missionaries rejoiced. He brought home one convert who became one of the brightest probationers.

On another journey he brought with him another who pretended to be an inquirer. The man shared his room

with him some time, and then rewarded his kindness by running away with a considerable amount of clothes and money. This loss made it necessary to do something for his support. He was planning to return home and ask his mother for money with which to open business in Chung-king. It seemed a pity that his services should be lost to the work he was doing. It was suggested to the members that they do what they could, with the result that he became a colporteur with exhorter's license. He had little education, but was studious and industrious, and gave promise of great usefulness. Through his previous business he had an extensive acquaintance in many cities and villages.

In the year 1890 the mission reported a gain of fifty per cent. in members, and three hundred per cent. in probationers. Mrs. Lewis had reached the mission, and had twenty girls and sixteen women under instruction. Mr. Cady made an itinerary to Ichang and Chen-tu, the capital. A good chapel was erected at Chung-king which would seat two hundred and fifty, and by connecting doors being opened would accommodate four hundred. Mr. S. A. Smith reached the mission in January, 1890, and the first Annual Meeting was held in June. Mr. Cady assumed charge of the native churches ; Mr. Lewis of the boarding and day-schools, with the assistance of Mr. Smith ; and Mrs. Lewis of the woman's work and schools. Dr. McCartney arrived November, 1890, and began dispensing work with a temporary hospital, and an opium refuge.

Dr. H. L. Canright, M. D., arrived in 1891 to aid Dr. McCartney, but after three months his wife was brought so low by malarial fever that her husband was obliged to retire with her to America. Mr. Smith, too, suffered

with malarial fever, and was obliged in September, 1891, to abandon the field, not, however, without having been able to do some important work, for he made an itinerating tour to the capital of Yun-nan Province, thence two weeks westward to Tali, returning by another route to Chen-tu, the capital of Se-chuen, and back to Chung-king, occupying four months, and traveling about two thousand miles.

Superintendent Lewis and Dr. Canright also visited Chen-tu. In March following Rev. J. T. Peat and wife and Rev. W. E. Manly arrived in Chung-king, and Mr. Peat and wife started on an itinerary with Dr. and Mrs. Canright of several weeks' boat journey to Chentu.

Dr. McCartney's wife's health having improved on the journey, and news of the illness of Dr. Canright having reached Dr. McCartney while in Japan, he retraced his steps, and reached Chung-king January 5, 1893, and immediately resumed his medical work.

The boys' high-school enrolled fourteen pupils, and a building was erected, the course of study being equivalent to that of a good high-school at home. The day-schools averaged forty in attendance. The girls' high-school under Mrs. Lewis had six boarders and twelve day pupils.

Itinerary evangelistic tours had always been a part of the mission plan, and the following incident is given in connection with one of them. The report of 1893 says: "We are encouraged by the interest manifested in a village about eighty miles from Chung-king, which has been visited by native helpers and missionaries. Nearly three years ago a man employed as a traveling salesman met us while on a journey and spent the evening at our inn, talking about the doctrine. Later he met one of

our native workers, and, finally, he made a visit to Chung-king. He then professed himself a believer, and last spring he was baptized. Before his baptism he had already been the providential means of stirring up quite an interest among his friends and neighbors. He had brought to Chung-king several idols and more than a score of scrolls which had been used by his father, who was a sorcerer. On our making a visit to his village he showed his fidelity by publicly burning a large collection of books of sorcery which had been left by his father. He was a poor man, and the books and scrolls might have been sold for enough to support him and his family for a year. This act brought him some persecution for a while, but his life as a heathen had secured him the respect and esteem of his fellow-villagers, so that the best and most influential of them finally demanded that he be permitted to believe and worship as he pleased. Since then about a dozen inquirers have visited us, some staying to study for two or three weeks, and four have been received on probation. One of the number is from a neighboring village."

29. Chen-tu Occupied.

Reference has been made, in describing the field of the West China Mission, to Chen-tu, the capital of Se-chuen Province, as one of the great centers to be occupied. No suitable opportunity and no available force were found to establish a mission there till April, 1891, when Rev. H. O. Cady removed from Chung-king and opened work, realizing at once a good attendance on the daily and Sabbath preaching services.

Mr. Gamewell had visited this city as early as November, 1884, before the riot, in one of his exploring

itineraries, though it was three hundred and fifty miles, or twelve days by chair, from Chung-king. He wrote: "The road to the capital passes through over a score of large towns and cities, including many flourishing manufacturing towns where iron and coal abound, and through rich cane-growing districts, whence sugar is sent to all parts of the province. The capital is situated in a plain of remarkable fertility and populousness. The Chen-tu plain is one of the most densely populated portions of the globe. Within a radius of about fifteen miles of the capital are fifteen walled cities, and between these cities a large number of towns and market places, so that the whole plain may be considered one vast city."

Chen-tu, meaning the "perfect capital," is one of the wealthiest of Chinese cities, with walls whose circuit is ten or twelve miles, and with a population of three hundred and fifty thousand souls. Chen-tu plain is the natural center of work among fifteen millions of souls.

In 1892 the mission made its first purchase of property in Chen-tu, being the first foreigners to own real estate in this city. They had occupied rented property, but the lease having terminated they had been obliged to remove to another part of the city. Mr. Cady reported two members, seven probationers, nine inquirers, and increasing conviction of the importance of Chen-tu as a mission station, it being found that a circle with a radius of seventy-five miles having this city for its center, would take in twenty-five cities and two hundred and fifty market villages.

After seven years' service Mr. Cady left for America in August, 1893, the work being left in charge of a native preacher.

Dr. Canright was assigned to Chen-tu in the fall of 1893, and commenced medical work.

In 1893 the mission had as follows : Chung-king : Foreign missionaries, 4; assistant missionaries, 4; native unordained preachers, 3; native teachers, 3; other helpers, 1; members, 42; probationers, 31; average attendance on Sunday worship, 200; conversions during the year, 10; adults baptized, 10; number of high-schools, 1; number of teachers in same, 1; number of pupils, 14; number of other day-schools, 3; number of other day scholars, 105; number of Sabbath-schools, 1; number of Sabbath scholars, 112; number of churches and chapels, 1; estimated value of churches and chapels, $2,500; number of parsonages or "homes," 3; estimated value of parsonages or "homes," $7,000; value of orphanages, schools, hospitals, book-rooms, etc., $1,000; collected for self-support, $32.50; contributed for other local purposes, $19.70.

Chen-tu : Foreign missionaries, 2; assistant missionaries, 2; native unordained preachers, 1; native teachers, 1; other helpers, 1; members, 8; probationers, 9; average attendance on Sunday worship, 100; conversions during the year, 3; adults baptized, 3; number of other day-schools, 1; number of other day scholars, 21; number of halls and other rented places of worship, 1; value of orphanages, schools, hospitals, book-rooms, etc., $3,000; contributed for other local purposes, $5.80.

SCANDINAVIA
NEW YORK: HUNT & EATON.
Scale of Miles
0 50 100 150
ATLANTIC OCEAN
NORWAY
SWEDEN
GULF OF BOTHNIA
FINLAND
NORTH SEA
BALTIC SEA
DENMARK
PRUSSIA
Rosvig
Torneå
Lulea
Pitea
Ranea
Tarna
Pamele
Ume R.
Umea
Gamla Carleby
Nikolaistad
Wasa
Tromsnaes
Ormajo
Bjornar
Drontheim Fiord
Levanger
Strom
Halten
Hornesfors
Arnas
Christiansund
Ortedal
Trondhjem
Ostersund
Asarne
Hernosand
Sundsvall
Christinestadt
Bjorneborg
Dovre Fiell
Strand
Hamma
Eidsvold
Honefos
CHRISTIANIA
Sonderhamn
Mora
Fahlun
Gefle
Nystadt
Abo
Bergen
Oregrund
Upsala
Enkoping
Filipstad
Frederikstad
Carlstad
Kristinehamn
Linde
Arboga
Koping
Westeras
STOCKHOLM
Kengsberg
Sand
Moen
Horten
Moss
Skien
Valle
Brevig
Malmkoping
Hallsberg
Nykoping
Notrkoping
Mortala
Sondorkoping
Gamleby
Cappelshamn
Wisby
Stavanger
Portsgrund
Langesand
Frederikshall
Arendal
Christiansund
Lidkoping
Wenersb'g
Lidkoping
Westervik
Eksjö
Oskarshamn
Wexio
Kalmar
Oland I.
Gothland I.
Ostergarn
Wesita
Silte
SKAGER RACK
Gothenburg
Jonkoping
Frederikshavn
Hjorring
Aalborg
Warberg
Halmstad
GATTEGAT
Holstein
Viborg
Christianopel
Kalskrona
Landskrona
Karlskrona
Aarhuus
Horsens
Varde
Veile
Frederikst.
Vieby
Odense
Faaborg
Carlshamn
Christianstadt
Lund
Malmo
COPENHAGEN
Roskild
Stadt
Stendorf
Langeland
Schleswig
Kiel

PART VI.

SCANDINAVIAN MISSIONS.

Having a form of godliness, but denying the power thereof: from such turn away.—2 Tim. iii, 5.

O Lord, revive thy work in the midst of the years, in the midst of the years make known.—Hab. iii, 2.

1. Preliminaries.

BETWEEN the years 1846 and 1876, according to the report of the Commissioners of Emigration, there arrived at the port of New York city 44,772 immigrants from Norway, 116,665 from Sweden, and 32,974 from Denmark, being a grand total of 194,411. These numbers did not embrace the Scandinavian sailors, who in large numbers were constantly entering and leaving the port. These all were accounted members of the State Church, (Lutheran,) but few of them knew anything beyond the form of godliness, and many of them had lost even that. There was a wide field among them for Christian endeavor, that could not fail to enlist such as were seeking opportunities of usefulness.

Numerous statistics like the above were carefully collected and brought to the attention of the Missionary Board in the year 1844, together with the fact that it had been ascertained that a vessel could be procured, suitable for a Bethel, berthed in the very midst of the Scandinavian shipping, and already fitted up and occupied as a place of worship. It was also known and repre-

sented that there was a young man, a native of Sweden, of extraordinary zeal and powers of endurance, stationed at Prattsville, within the bounds of the New York Conference, who would be suitable for a missionary could his services be obtained. This was Olof Gustaf Hedstrom.

He was born in the year 1811, came to America in early life, and pursued his calling as a tailor in the city of New York. In the year 1829 he was converted, and in the year 1835 was received on trial in the New York Conference. He filled various appointments till the conference of 1845, when he became the head and father of the great movement then inaugurated by the Methodist Episcopal Church for his countrymen. With this work he was closely identified till his death, which occurred in May, 1877. He became to all the world "Pastor Hedstrom," a name and title which are now household words in Scandinavian homes on both sides of the ocean.

With a greed for souls that nothing could satisfy, and a heart full of love to all, he no sooner opened his great mouth anywhere, on platform, in pulpit or prayer circle, or in grateful testimony, than he imparted his own loving and believing spirit to those who heard him.

During the year 1844 frequent correspondence was had between Mr. Hedstrom and faithful ones in New York city with reference to opening a mission among the Swedes. Mr. Hedstrom was slow to give encouragement to the movement, always saying, "It is as dark as a pocket."

Among the active promoters of this enterprise was Peter Bergner, a native of Sweden. He was born July 29, 1797. He had been a student in the University of Upsala, where he was preparing for the ministry, though he did not take orders. He had an acquaintance with

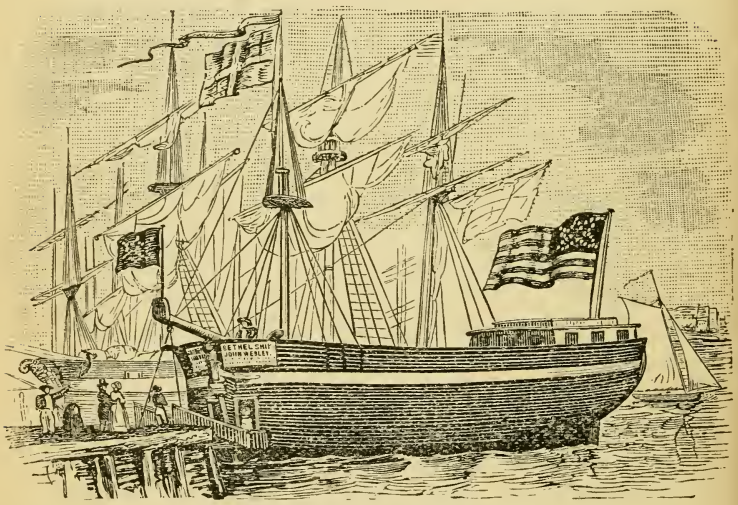
the Hebrew, Greek, and Latin acquired at college, and with modern Greek, Turkish, Italian, Spanish, and English, and was known as "Polyglot Peter." August 26, 1832, he arrived with his family in New York city. Within four or five years a number of Swedish immigrants also reached that city. Bergner finding them without provision for worship, hired a single schoolhouse at his own charges, and preached in Swedish to them according to the doctrines of the Lutheran Church. He subsequently removed to New Orleans. While repairing a vessel he fell to his float lying alongside on which his adze lay edge up. He struck his knee on this fracturing the bone. He had scarcely recovered from this when he fell again breaking the same limb. He returned to New York, and one day while walking on the deck of a vessel unloading with cotton, was struck with a swinging bale, and again the leg was broken in the same place.

While lying asleep one day in the hospital, Captain Roland Gelston, who had been in the habit of passing through the ward distributing tracts, quietly laid on his bosom one entitled, "Conversation with an Infidel." This tract and subsequent examination of the Scriptures on the subject of spiritual life led him into a new and clear Christian experience.

The Protestant Episcopalians owned an old hulk lying at Pier 11, foot of Carlisle-street, North River. The use of this was granted to Mr. Bergner, and he preached there to his countrymen for nine months, the form of service being a blending of Lutheran and Methodist.

Bergner subsequently became Tract Missionary, and leaving his trade applied himself to relieve the necessities of immigrants arriving at Castle Garden.

While this correspondence was going on with Mr. Hedstrom the subject was presented to George T. Cobb, Esq., a young merchant of New York city, who gave his heartiest concurrence, contributing $50 to begin the subscription for the purchase of a Bethel Ship. The work of raising funds now progressed, and with full faith that it was of the Lord, William G. Boggs, Esq., and others, in the name of the Asbury Society of New York city, purchased the ship *Henry Leeds*, lying at



BETHEL SHIP "JOHN WESLEY."

Pier No. 11, North River, and gave to her the name of *John Wesley*. A Board of Trustees were enlisted to care for the property, and all things were in waiting.

The New York Conference convened in the Forsyth-street Church, in the city of New York, on the 14th of May, 1845. Pastor Hedstrom, still uncommitted to this work, came to attend the conference.

He was ascending the steps of the church when Rev. David Terry, who had been the chief promoter of the enterprise, lying in wait for him, seized him and guided him to the house of Peter Bergner, which was in the immediate vicinity of the ship. It was nearly noon, and Bergner soon arrived from his work for dinner. The dinner was smoking on the table; the hour allotted the laborer for eating it was short, but there was greater business on hand. The Pastor and Bergner exchanged a few words in their native tongue, and wept together. Then all knelt down, and prayed and wept, and wept and prayed. When they arose the doubts of Mr. Hedstrom were gone, and he at once said, "I think it is of the Lord, and if the conference appoint me I will come." There was then great joy in that house; husband, wife, and several grown-up children sharing with the Pastor and his friend in the exceeding gladness of the occasion. Then the homely dinner of the seafaring carpenter was eaten with a relish keener than that of a royal feast.

The deed was done when, at the close of the conference, among the first appointments read was, "North River Mission, O. G. Hedstrom," the Missionary Board having, in the meantime, made provision for the support of the missionary. It is but a rill that we see trickling down the mountain side, but it soon gathers volume, fed by descending influences from on high, and, as will be seen, it becomes an Amazon, with a broad bosom and many branches.

2. The Work Commenced.

Pastor Hedstrom held his first service in the "John Wesley," on Sabbath, the 25th of May, 1845. His congregation was one of Swedes, numbering, as the Pastor

says, ten times the number of the first Methodist congregation in America, namely, fifty. Peter Bergner was within, acting as precentor, and helper generally to the Pastor. Rev. David Terry was on the dock with tracts and invitations for all, "compelling" them to come in. Pastor Hedstrom had been so long unaccustomed to his native tongue that he dare not trust himself to public discourse in it, so he read a sermon which he had written in Swedish. It was not until the third Sabbath that he ventured to speak extemporaneously in his native tongue. On the afternoon and evening of these Sabbath days he preached in English. A Sunday-school was also organized on board, as one of the most important things to be done.

The neighborhood of the ship being inhabited largely by Germans, preaching in their language on Sunday afternoons was very soon added, sustained by Rev. J. C. Lyon, the pastor of the Second-street Church, aided by Rev. Mr. Hartman.

The ship became an asylum for destitute immigrants, supplying for them at once bed, table, wardrobe, and sanctuary. It was a labor agency for hundreds, thus blessing not only the stranger, but those who employed him. The Pastor refused to receive for himself the fees usually required by Catholic and Lutheran priests for baptizing, and for burial and other religious services, but when these were pressed upon him he allowed such sums to go into the "ship" fund. The public charities of the city were laid by the Pastor under frequent contribution for his people, and his stalwart form became quite familiar to the public functionaries having them in charge.

The year was blessed with encouraging results. At its close there were fifty-six members in the society, six

having removed by certificate, and the Sabbath-school contained fifty-six scholars, under six teachers and four officers. There was a constant work of grace going on. Sometimes Germans, Belgians, Swedes, Fins, and Norwegians were at the altar, uniting their cries for mercy with those of English and Americans. The seed sown was borne by the winds of heaven to many a port, or scattered over the western hills and prairies of our own land, so that before two years elapsed letters from all directions—a burden of correspondence—plainly indicated the world-wide diffusion of the holy influence of the Bethel Ship. One writes from Mexico; another from South America. "I am happy," says the latter, "to have it in my power, after the toils of the day, to go out in the evening and scatter fodder to the poor sheep

'Who have no fold nor feeder nigh.'"

Wherever these converts went they were testifying, with glad hearts, to what God had done for them. Not less than three thousand persons were directed in the year 1847 to homes in the West. These sometimes were clustered together, and met for exhortation, prayer, and testimony. A kind of "long range" pastoral supervision from the ship was maintained over this widely scattered flock.

3. Societies in the West.

This state of things was of necessity temporary, and in the year 1847, a society sprang up within the bounds of Rock River Conference, to which Jonas J. Hedstrom was sent as helper and guide. He was brother to the "Pastor." The "Pastor," soon after his conversion, went to Sweden, and, telling there what great things God had done for his soul, he was permitted to rejoice over the conversion of his father and two brothers. The

brothers accompanied him on his return to America, and Jonas became a local preacher, and gave himself to this new work in the West. Many immigrants were directed to his care, and he formed them into a society.

At the Rock River Conference, held in August, 1848, Jonas was received on trial, and appointed to the charge of the Swedish mission. The work rapidly expanded under his zealous labors, so that before long he needed an assistant, and Andrew Erickson was accordingly appointed to aid him. Soon afterward he reports to the Mission Rooms six preaching places, sixty members, and thirty-three probationers.

Before the close of the year 1850 two other missions were reported, one in Jefferson County, Iowa, just formed by the Rock River missionaries, and one in Wisconsin, with C. Willerup as missionary, and C. P. Augrelius as assistant. In both instances the work was Norwegian. The statistics for 1850 show four Scandinavian missions, six missionaries, and three hundred and thirty-eight members, one Sabbath-school, having forty-two scholars. Augrelius had come to this country to set up a Lutheran mission, but finding, amid the blaze of this revival, that he himself, though a priest, was not converted, sought and found pardon. He became a local preacher, and was sent out to help Mr. Willerup.

Mr. Willerup had been residing within the bounds of the Philadelphia Conference, and was recommended to that body as a traveling preacher. There was no work for him there, and, at his own desire, he was received into the Genesee Conference, whence he was transferred to the Wisconsin Conference, and appointed missionary to the Norwegians on Milwaukee district. He entered the field in the latter part of November, 1850, and, striking out among the Norwegians, thickly settled there, he

found the grace of God to take immediate root in this virgin soil. At first his accents were broken, his own language having of late been so little used by him; but his tongue was soon unloosed, and he became a flaming herald of salvation to many of the twenty thousand Norwegians among whom he was called to labor.

At the meeting of the General Committee, held in May, 1850, an appropriation was made, in view of the accumulated labors and duties of Pastor Hedstrom, that assistance might be employed. A colporteur was needed during the season for the arrival of immigrants, to distribute the Holy Scriptures and tracts, and to visit the sick in the hospitals for emigrants and asylums for seamen. During the year 1850 about twelve thousand Scandinavian seamen visited the port of New York, and fifteen thousand Bibles and Testaments were distributed from the ship. The American Bible Society had, at the request of the mission, printed an edition of the Scriptures in Swedish.

Rev. S. B. Neuman, of the Alabama Conference, was appointed assistant to Pastor Hedstrom, and Olof Peter Petersen became the colporteur; the former a native of Sweden, and the latter of Norway. Mr. Neuman, while a traveling preacher in Alabama, was met by Mr. Petersen in Mobile, who told him of the wonderful work of God among his countrymen in New York, and he was at once impatient to be in it. Mr. Petersen also told Mr. Hedstrom of Mr. Neuman, and a correspondence was thereby opened that led to his being called to New York. Mr. Petersen had already become licensed as a local preacher, and proved a most efficient assistant at the ship. He had himself been a mariner, and has been claimed as the fruit of the Bethel Ship, though he found the grace of God far out upon the ocean. He was first

smitten by the power of God while attending some meetings in Boston in the year 1845, and was deeply concerned for his soul. The next year this impression was intensified by attending some meetings in Charleston, and in February of the same year he attended some meetings at the Bethel Ship, and left for London. While on this voyage, "the second of March, 1846," says Mr. Petersen, "I found Jesus the Saviour of my soul." In the latter part of 1847 he became a member of the Bethel Ship. As will soon be seen, he became the founder of our mission in Norway, and was very lately in charge of the Bethel Ship.

A year later Peter Bergner became tract missionary to the ship, and thus became more closely identified with the work of which he was the originator. The Pastor had also an amanuensis, to aid him in sustaining his extensive and increasing correspondence. In the mean time the work in the North-west had assumed such proportions, and the field was so promising, that, under direction of Bishop Waugh, Pastor Hedstrom took an extensive tour, passing along the shore of Lake Erie, and on through Chicago westward and north-westward. Many were awakened and desired this living Gospel established among them. The work was greatly enlarged through all this region in consequence of this journey. At the close of 1853 the western work had three centers, namely, Chicago, Rock Island, and Jamestown. Rev. S. B. Neuman had charge at Chicago, to which he had been transferred; Rev. J. J. Hedstrom had charge of Rock Island, assisted by Revs. John Brown, A. Erickson, P. Challman, and E. Shogren. The circuit extended far into Indiana, and up to St. Charles. The work in the Lake Erie region was very successfully served by a young man named O. Hansen,

but, in the midst of zealous labors and pious projects, he died suddenly in July, 1854.

The year 1854 witnessed the erection of three respectable church edifices within the Rock Island District, and a good church was dedicated in Chicago, and another in St. Paul, Minn. Pastor Hedstrom having gone to Boston to attend a missionary demonstration, organized two classes in that city. At the close of 1855, the end of the first decade, Pastor Hedstrom reported nineteen missionaries and seven churches, but the annual report of the Missionary Society gives the following table:—

CONFERENCES.	Miss.	Members.	Prob's.	Local Pr's.
New York	2	62	10	..
Erie.....	1	50	56	..
Wisconsin.....	12	267	44	7
Rock River	6	360	80	2
Iowa	3	114	31	3
Total.....	24	853	221	12

4. A New Ship and Further Progress.

In 1857 the old ship, having become "unseaworthy," so much so that they had to keep pumping day and night to keep her afloat—pumping even while they prayed—the trustees purchased a new one, registered as the "Carrier Pigeon," but she assumed the revered name which the old one bore, namely, "John Wesley," and the ark with the shekinah moved into it. The same scenes were re-enacted year after year, the same captain was on the deck, though aided from time to time by new hands, the same saving grace was manifested in like abundance. Its membership was never large, because it supplied the wide land with spiritual seed for Scandinavian Methodist Churches. At the close of the year

1857, besides the Bethel Ship and the charges at New York and Jamestown, in the Erie Conference, there was a Swedish Presiding Elder's District connected with the Peoria Conference, and a Scandinavian District in connection with the Minnesota, and the church edifices had increased to twelve, two of which had parsonages attached, and there were reported one thousand one hundred and ninety-six members and probationers. There were nine Sunday-schools, having two hundred and eleven scholars.

Some evangelical literature had sprung up among the Scandinavians in this country, yet it was scant. The Norwegians and Swedes had each a very well-edited religious weekly published at Chicago. "The Sandebudet," the Swedish organ, was published by the Western Book Agents, but the "Christilege Talsmand," the Norwegian paper, was published by an association, the paper being set up in a room in the rear of West Indiana-street Church, and the press-work done by contract. The Methodists of the two nationalities, Norway and Sweden, had within a few years past attempted together to originate a school, especially with a view to training ministers, but it met with little success.

Under the long-continued strain of his work, and after repeated attacks of ship fever, the health of that noble man, Pastor Hedstrom, began seriously to suffer, and in the year 1860 he had to be temporarily relieved. Rev. O. P. Petersen, whom he regarded as his spiritual son, stepped into his place, and rendered good service till the Pastor again assumed command, in the year 1863. During this constrained retirement of Pastor Hedstrom, he situated himself upon a farm in Greenville, Greene County, N. Y. Here many a Scandinavian immigrant found a temporary home and employment until he was

able to go on his way westward. Under a great tree by the side of a small stream flowing through the farm he every Sabbath held worship in the Swedish tongue. Mr. Hedstrom continued in charge of the Bethel till 1875, when failing health again required that he should be relieved, and D. S. Sorlin succeeded him. In 1876 Mr. Petersen succeeded Sorlin, and he was followed by John Jacobson, and others later. The "John Wesley" in the year 1876 was removed from her moorings at the foot of Carlisle-street, Pier No. 11, North River, New York city, so hallowed by the associations and blessings of the past, to a pier at the foot of Harrison-street, Brooklyn; and the same great and good work progressed as of old.

The work among the Scandinavians, like our other domestic work, from this period becomes too great and too varied in its ramifications to admit of our tracing it further.

By order of the General Conference of 1876 the Minnesota Conference was to embrace all the Scandinavian work within its own bounds, and that in the West Wisconsin, Upper Iowa, and North-west Iowa Conferences. The Swedish work within the Iowa, Central Illinois, Rock River, and Wisconsin Conferences was to belong to the Central Illinois Conference. The Norwegian work within the bounds of the Wisconsin and Rock River Conferences was to belong to the Wisconsin Conference, and the Scandinavian work in the cities of New York and Brooklyn, and their vicinity, was to belong to the New York East Conference. A provision, however, was made, that whenever two thirds of the Swedish members of the Central Illinois and of the Minnesota Conferences should ask to be organized into a separate conference their request might be granted. In the year 1876 this

request was made, and in pursuance thereof, the North-west Swedish Conference was organized in the city of Galesburg, Ill., on the 6th of September, 1877.

We cannot trace the Scandinavian Methodists scattered among the English speaking and other churches, but taking the Swedish work receiving aid from the Missionary Society at the close of 1892 in the Austin, California, Colorado, Louisiana, New York East, New England, New England Southern, Norwegian and Danish, North-west Swedish, Philadelphia, Puget Sound, and Western Norwegian and Danish Conferences, there were ministers, 206; local preachers, 139; members, 11,023; probationers, 1,509; Sabbath-schools, 184; scholars, 9,386; churches and chapels, 193; value, $707,025; parsonages, 86; value, $99,975; with an annual collection for the Missionary Society of $8,315, and $59,455 paid by themselves for the support of their pastors, with $64,766 for other purposes.

5. Effect on the Fatherlands.

The spirit of testimony that in America trembled upon the lips of Scandinavian Christians just born into the kingdom of God, breathed itself in hundreds of letters that went back to Norway, Sweden, and Denmark. The sweetest tidings that could be sent across the ocean from a loving heart were, that it had found Jesus. Norway and Sweden were made all alive with correspondence of this sort. But letters alone could not satisfy the burning love of these young converts, and many a voyage was made which had for its chief purpose the salvation of parents, brothers, sisters, and friends. As we have already seen, Mr. Hedstrom was thus led to Sweden soon after his own conversion, and with blessed

results. In this way, also, the missions to Norway and Sweden both originated. Let us trace them separately.

6. Norway.

On the first day of May, 1849, O. P. Petersen left New York for Norway, bent upon an evangel to his kindred. He had intended to stay a month, long enough to tell the story; but the story brought forth its usual fruits, and there was soon a very wide awakening. Mr. Petersen was detained until June, 1850, nearly a year, when he returned to New York, and shortly afterward, at the call of Rev. H. W. Reed, presiding elder, he was sent as missionary to the Norwegians in the upper part of Iowa.

At a meeting of the Foreign German Committee of the Mission Board, held March 16, 1853, Pastor Hedstrom called attention to this revival in Norway, begotten of the visit of Mr. Petersen, and a special committee was raised by the Board to bring the subject before the Bishops having charge of foreign missions. The committee promptly discharged their duty, and on the 8th of June following Bishop Waugh addressed a letter to Mr. Petersen, recalling him from Iowa, and directing him to report to the Corresponding Secretary of the Missionary Society as missionary to Norway. His business, as the Bishop told him, was "to raise up a people for God" in Norway.

He embarked on the steamer "Atlantic" for Liverpool on the 29th of October, and arrived at Frederickstadt, Norway, by the way of Hull and Christiana, in December, 1853. Many doors were at once thrown open before this man of God, and he went about preaching with great power and success. The gatherings were large, souls were awakened, and his first letters report twelve

or fourteen conversions. There was opposition, too. Some were offended that a missionary should be sent to so enlightened a nation as Norway. Some objected to the novel doctrines of the witness of the Spirit and entire sanctification, which were the topics of a large part of Mr. Petersen's preaching. The people were advised, in some cases, to shut their doors against the heretic, and the opposition occasionally became violent.

The brethren and sisters at Frederickstadt and Sarpsborg, the centers of the mission, were cheered during the year by a visit from John Harris, Esq., a merchant, and a class-leader of the Bethel Ship of the city of New York; and his report of the work to the Mission Rooms in New York gave proof that the Methodism springing up in Norway was of the old-fashioned Methodist type, very thorough and very earnest. At the close of 1854 Mr. Petersen reported about fifty persons "who are with us in heart and life." No Methodist Church was as yet organized, and serious difficulties seem to have been in the way of doing so.

Mr. Petersen, though in his native land, felt as if he were in a far-off country. He was, in fact, an American, but by the laws of Norway no one could be released from obligation to the State Church until he had appeared before a magistrate and attested that he had chosen a pastor whose name he must record. This chosen pastor must also appear before the same magistrate, exhibit his credentials, and have them recorded and at the same time swear obedience to the laws of the land. Mr. Petersen was apprehensive that the oath would be so shaped as to require this obedience in perpetuity, whereas he could only consent to it as long as he should remain in the land. One day, to humiliate Mr. Petersen and test him, he was sent for to try one of

the fire-engines, in company with the lowest of the people, but he was, fortunately, absent from home. Methodists were looked upon as a low and despised people, and the State Church and its priests left nothing untried that could annoy or hinder them. Thus far the object of Mr. Petersen seems to have been to awaken spiritual life in the Lutheran Church, and to bring such as were accessible to a knowledge of the blessed experiences now so familiar to his own heart.

Many souls were saved, and the work was widely spread, so that Mr. Petersen felt the need of assistance. At his earnest entreaty Rev. C. Willerup was sent to Norway in the summer of 1856, and became the superintendent, having special charge also of Frederickshald, leaving Sarpsborg to Mr. Petersen. The necessary legal steps being taken, a Church was now organized, and at the close of 1856 we find one hundred and nineteen members at Sarpsborg and about seventy at Frederickshald, or one hundred and eighty-nine in all, with a Sunday-school at each place.

During the year 1857 a very excellent church building was erected in Sarpsborg without calling for aid from the treasury of the Missionary Society. Later in the year a second edifice was built at Frederickshald, though not quite as large as the other. They were centers of light and salvation for all the land.

In the year 1857 Mr. Willerup was relieved by Bishop Simpson from his pastoral charge, that he might be more general and active in his evangelistic labors, and especially that he might lift up a standard for vital godliness in Copenhagen, the capital of his native land—for he was a Dane. A zealous brother (Smith) was already in Copenhagen acting as a colporteur. Mr. Petersen had charge of Sarpsborg, where he organized, as we

have already said, a society on September 11, 1856, the first in Norway. Bishop Morris appointed to Norway Rev. S. A. Steensen, who had been preaching in the North-west, and he was associated with Mr. Petersen at Sarpsborg until Mr. Petersen returned to the United States, when Mr. Steensen had entire charge. Rev. A. Cederholm was also appointed at the same time, and went, at first, to Enningdalen, Norway. Mr. Willerup now removed to Copenhagen, and Mr. Cederholm to Frederickshald, and a year or so later E. Arvesen entered upon labors at Porsgrund. At this last-named place Marcus Nilsen had met with some success in winning souls, and the people had requested Superintendent Willerup to send them a pastor, and, accordingly, Mr. Arvesen was sent. The society was organized May 22, 1858, and consisted of Marcus Nilsen and wife and Loudre Knudsen. But, once organized, it grew rapidly by conversions, and was strengthened and cemented by persecution. The year 1859 closed with 441 members in Norway, of which 163 were at Frederickshald, 208 in Sarpsborg, and 70 in Porsgrund.

That which was now most needed was class-leaders and local preachers; but they were soon found, and out of these has been developed the noble native ministry with which this country has been favored. The cry came to the Board not for men as missionaries, for these they already had, but for money to put them into the field. Before long we find P. Olsen, aided by M. Hansen, then an exhorter, but afterward superintendent of the mission, at work upon a circuit embracing Edsberg, Holland, Trogstad, and Rodnes.

Christiania was occupied in 1864 by S. A. Steensen, but continued feeble for a considerable time. Year after year new appointments were added in Norway.

and new laborers taken from the local ranks to supply them. It is not necessary to note particularly each of these, and the table of statistics will show the steadiness of the advance.

In 1866 Dr. Durbin, Corresponding Secretary of the Missionary Society, visited this mission. He found the people who were converted poor but fervent. The societies would, nevertheless, soon become strong but for emigration to America. A literature was greatly needed, and especially a training school for the ministry. He noted the obstructions to Methodism that were interposed by the clergy, and such as came from the laws that prevented the exercise of the pastoral office by dissenters; and he advised that measures be taken to obtain formal authority to exercise the pastorate; and if it should not be granted, then he advised the Methodists to proceed to the exercise of pastoral functions without it, and to let the question of privilege be tested by law. The secretary found in Scandinavia 8 church edifices, 757 members, 11 Sunday-schools, and 342 scholars; and he concluded from his observations that there was good ground to expect fair success in Norway.

Up to 1868 all the Scandinavian missions were united under one superintendency, and the work in Norway, especially, suffered by the residence of Mr. Willerup at Copenhagen, if not by the fact that he was not a Norwegian but a Dane. Such was the impression made upon the mind of Bishop Kingsley by his personal inspection of the work, and he accordingly set the missions apart from each other, and appointed O. P. Petersen to the superintendency of Norway.

During the summer of 1868 Mr. Petersen proceeded, not altogether without reluctance, from Wisconsin to Norway. He found that there had been some expan-

sion since he had left Norway. A society was organized at Arendal the year before, and the foundation for a church edifice laid. In Christiania every thing was discouraging, chiefly for the want of a suitable building. The old opposition was existing, and in an intensified form. The prospects generally were only fair. One thing was evident, namely, that these Methodist intruders had stirred up the Lutherans to work. They were building chapels and meeting-houses beside their churches in almost every town. They were sending out colporteurs, with a warning on their lips, it is true, against Methodist books and preachers, but through them, after all, Christ was preached. It was a new life for Lutheranism.

The prospect greatly brightened the following year. In nearly every place the churches and meeting places were too small to hold the congregations that gathered, and revivals were numerous and gracious. Leaving things in an excellent condition, Mr. Petersen returned to the United States in 1870, committing the work to the superintendency of Mr. Hansen, who acted as superintendent from that time onward, until he was duly appointed to the office by Bishop Foster, in the year 1873.

Under his wise and godly management the mission began to see its best days. In the year 1872 the members, poor as they were, gave an average of $5 each to the benevolent objects of the Church. One lady member, more able than the rest, offered $4,500 to build a church at Christiania. The little church periodical, *Der Evangelisto Kirketidende*, ("Evangelical Church Tidings,") had a circulation of one thousand three hundred subscribers. In the year 1877 this periodical became a weekly, and was issued in improved form, changing its name to *Christelig Tidende*, ("Christian

Tidings." The *Boinenes Sóndags-Blad*, ("Children's Sunday Paper,") had two thousand four hundred subscribers. In Christiania, as the result of the labors of A. Olsen, one hundred and twenty persons were received into full connection, and one hundred and seventy-seven on probation, and a chapel was commenced, with a seating capacity of one thousand two hundred. This was dedicated by Bishop Harris during his visit to the mission in 1874, and was afterward crowded with attentive hearers every Sunday. These were "precious times" for Norway. The old stations were revived and strengthened, and new ones were opened. The one great discouragement of the year was the great debt left upon the church at Christiania, far beyond the ability of the people to bear, and a like state of things continued for many years.

Pursuant to action of the General Conference of 1876, this mission was organized, by Bishop Andrews, into an Annual Conference, on the 17th of August, 1876. At the organization there were six elders, one deacon, and eight probationers. Three of the last were received into full connection; C. Willerup, of Denmark, was transferred to the conference, and five were admitted on trial. The membership numbered two thousand seven hundred and ninety-eight, which, amid the greatest financial embarrassment, gave, for benevolent objects, $1,500 more than they had done the former year.

Bishop Andrews says: "I am compelled to believe that the Lutherans of this land urgently need the aid which Methodism can give and is giving. The coming of Methodism has been the signal for discussion and strife. It has encountered the most violent opposition, and has advanced with difficulty. But far beyond its organized and numerical success, it has quickened re-

ligious thought, has made manifest the defects of the existing Church life, has stirred the pastors to greater activity, has introduced in many places better measures for the religious improvement of the people, (the prayer-meeting societies are an evidence,) and thus beyond its own proper limits has done great good. I believe that this result is of incalculable value, and amply repays all our efforts. Crowded congregations, including many leading men of the towns visited, great attention to the word preached, warm religious sensibilities, expressing themselves in tears and hearty responses, kind and courteous attentions from persons of different classes, were among the indications that Methodism had made a strong impression on the public mind. I think that the mission is in a healthy condition in all respects."

Bishop Merrill met the Norway Conference in 1880, and Bishop Peck that of August 18, 1881, which was held at Frederickstadt. Secretary Reid accompanied Bishop Peck in his episcopal visits to all the European conferences this year. A great deal of enthusiasm was manifested at the session of the conference. At all public meetings the chapels were densely packed, and at preaching services, held in a large hall, not less than three thousand persons were present. Seven deacons were ordained. Both in the Norway and Sweden Conferences this year an interesting discussion was had concerning a union of the three Scandinavian conferences in the establishment and use of a common theological seminary. Committees were appointed in each of these conferences to devise means of effecting the scheme. It never met with favor enough to render its success probable. But the Norway Conference did not abandon the project for its own territory. In 1885 a donation

of 1,200 crowns was made for this object, and by 1888 a Theological Seminary, located at Christiania, was reported an accomplished fact. September 11, 1881, following the conference, the Norway Mission celebrated the twenty-fifth anniversary of the formation of the first Methodist society in the country. The membership now numbered 2,766; probationers, 454; Sunday-school scholars, 2,391. They were making a vigorous use of the press. The work was now extended across the Dovrefield Mountains, and was begun at Trondhjem *(tron-yem)*, and the entry was made that, "as to new fields, they might go over the whole land if they had the men and means." Trondhjem was a city of 24,000 inhabitants, "the finest city of the land." The most remarkable edifice in it is the old cathedral, built in 1835.

Bishop Harris met the conference in 1882, and Bishop Foster that convened in Arendal, June 6, 1883. The reports showed that throughout the conference it was difficult to secure places large enough to hold the congregations. New chapels were being erected and new fields were opening. Bishop Hurst held the conferences in 1884 and 1885. That of 1885 was held at Trondhjem, which we had entered but four years ago. A fine corner lot had been secured in 1883, centrally located, and a two-story building erected on it, the lower story being used as a parsonage, the upper story having an audience-room holding three hundred persons. This chapel had been dedicated on the Day of Pentecost, 1883. Trondhjem, again declared "the finest city in the country," was the most important point for mission work of the Dovrefield Mountains. It was "farther north than a Methodist conference had ever yet been held in the world." Work was begun at

Christiansand, a town of eight thousand inhabitants on the west coast.

The Norway Conference had the benefit of the counsel and presidency of Bishop Foss in 1886, Bishop Ninde in 1887, Bishop Mallalieu in 1888, Bishop Fowler in 1889, and of Bishop Warren in 1890. This year the mission was extended to Hammerfest, the most northerly town on the globe, where work was successfully begun despite the public lectures, sermons, and private talks of the clergy of the State Church antagonistic to it.

Bishop Walden held the conference at Bergen, July 15, 1891. Notwithstanding the reduction of the appropriation from the Missionary Society in 1889, the pastors had been sustained, an advance of 2,000 crowns was made for this object, and the mission raised for all purposes 87,000 crowns, or more than 13 crowns ($3.50) per member.

Bishop Joyce held the Conference at Drammen, July 28, 1892, and Bishop Vincent that at Arendal, July 6, 1893. The "Fifth" church was organized this year in Christiania. A new chapel was dedicated March 19, at Hammerfest, which cost $2,162, and a second one several miles from Kongsberg connected with the church at Tauggronden. Christiania had an orphanage with twenty orphans, called *Emas Bornelejem* (Emy's Children's Home). It originated with Rev. M. Hanson, formerly superintendent of the mission in Norway. While pastor in Brooklyn his daughter Emy died, and at her burial service he determined to give 500 crowns to establish an orphanage in Norway. Returning to Norway in 1888, he made known his purpose, other contributions were made for the purpose, a committee was appointed by the conference, property was bought, and soon the orphanage was in full operation. An interest-

ing deaconess' work was begun at Christiania and Bergen.

The Norway Conference had in 1893: native ordained preachers, 31; unordained, 11; other helpers, 60; members, 4,618; probationers, 475; adherents, 2,445; average attendance on Sunday worship, 9,770; Sabbath-school scholars, 5,511; churches and chapels, 41; estimated value, 609,265 crowns; contributions for church property, 52,960 crowns.

The statistics do not show all that the societies accomplished. They had many expenses that do not appear. They were compelled to support the State Church as if they were still Lutherans, and in several places expensive new State churches were established close to their plain chapels, for which the people were taxed with other citizens.

The general growth of the organized societies was obstructed by other civil restrictions. They were not allowed to admit any to church membership till they had formally withdrawn from the State Church. In order to withdraw they must go personally to the minister of the parish church and declare their design and purpose, and obtain from him a certificate of dismissal. It is a delicate, and often difficult, task to appear in person before the State minister to demand such certificate of withdrawal to unite with dissenters. But the law does not allow a minister to give a certificate to anyone under nineteen years of age, and therefore no one under that age can ever be received as a probationer. In the revivals many young persons are converted who wish to unite with our Church, but they are prohibited till they are nineteen years old and have received a certificate. In the meantime influences are industriously brought to

bear upon them to induce them to remain in the Church of their fathers. Hence the members reported are all adults of the full age of nineteen at least. But the spiritualizing influence on the State Church of those converted in our meetings who were retained by them, tended to vitalize the Lutheran body. As late as 1889 Presiding Elder Olsen, in his report, said, "Most of those who become converted do not unite with us, but remain in the State Church." He further said: "New forms of State Church opposition are manifest, and an anti-church movement has done us much damage. There are so-called 'Free Christians,' opposing all church organization as from the devil. They sowed discord and led off some."

Again, the statistical figures fail to show the full results from work because of the continuance, year after year, of the steady emigration to America of the members of the society. This strengthened the Church in America, and the body politic also, for these raise the moral tone of the immigrant population and tend to make loyal and intelligent citizens. To appreciate the money gifts of these societies, it must be borne in mind that the larger part of the members were women, who can earn but little, if any, money, and the male members were mostly day laborers, working generally for fifty cents a day.

7. Sweden.

Some attempts at evangelistic labors had been made in Sweden previous to those made by the Methodist Episcopal Church or any of its members. Rev. George Scott had occupied Stockholm for several years in the name of the Wesleyan Methodists of Great Britain, but had met with indifferent success. Frederick Nilsen had

gone out under the Seamen's Friend Society of New York, and devoted himself for two years very faithfully to the interests of mariners, chiefly at Gottenburg. He then became a Baptist, and continued in the work. We thus find him employed in 1849. J. Lindilius also bestowed some gospel labors in Sweden at about the same time. He was a local preacher, and continued to reside in Sweden.

Among the converts at the Bethel Ship was a young Swede a sailor, by the name of John P. Larsson. He was moved, as others had been, to cross the ocean, that with his own lips he might tell his kindred and friends at home of the marvelous grace he had found in America. On his voyage out he was shipwrecked, but, being picked up by an English vessel, was carried to Sweden. He was not a preacher or an exhorter, but he was a fervent Christian, and became a living witness to the saving power of the Lord Jesus Christ. The Holy Spirit attended his words with great influence, and a revival resulted that detained him eighteen months. All this time he labored with his own hands to sustain himself. The longer he stayed the more difficult it became for him to get away. At length, in the year 1854, he sought advice of Pastor Hedstrom as to whether he should go or stay, and if he stayed as to the methods he should adopt.

Pastor Hedstrom at once brought the case to the attention of the Missionary Board, asking an appropriation of $200 for Larsson's support, the Pastor expressing the opinion that before a twelvemonth would pass they would have to send a missionary to Sweden. The grant thus requested was made at the September meeting of the Board, and thus Mr. Larsson not only bears the honor of originating, under God, the Sweden Mission, but of

being the first missionary of the Society to his native land. The appropriation was most opportune, finding Mr. Larsson upon the very eve of quitting his labors, under the pressure of the necessity of supplying his bodily wants. He received the appropriation with loving gratitude and tears, and renewed his itinerations and exhortations, and with greater success than ever.

Devoting now his whole time to the work, Mr. Larsson spent some months in the city of Calmar, distributing Bibles, visiting the people, and holding meetings; and the story of the results, as he reports them with unaffected simplicity, is truly marvelous. The work was of most earnest and demonstrative type, and seemed to be also attended by strong marks of genuineness.

During 1855 S. M. Swenson, Esq., one of the class-leaders at "the ship," returned to Sweden on business, and, visiting Calmar to look at the work, he at once fell into evangelistic labors. Day after day he spent with Mr. Larsson, speaking to and praying with vast multitudes that filled saloons and halls. They spent from early morning till late at night in these meetings, and in visiting from house to house. Clergymen, magistrates, teachers, and other learned men, were in those assemblies; "and before these," says Mr. Swenson, "Brother Larsson and I had to stand and declare the word of God." All this work had to be done as laymen, for there was as yet no religious liberty in Sweden.

In the year 1857 the king, greatly in advance of his people, made an earnest effort to obtain more liberal legislation on the subject of religion, but the State-Church officials were too strong for him. Two years afterward the superintendent of the mission writes: "There is now no doubt that there will be religious liberty in Sweden at this 'Rigsdag.' We ought, there-

fore, by next spring to have a Swedish missionary from America, an ordained man, full of the Holy Ghost." All Sweden rocked under the agitation of this subject of granting the privileges of religious worship to others than members of the State Church.

In the year 1865 Rev. A. Cederholm went over from the mission in Norway, and unfurled the banner of Methodism in Gottland, an island in the Baltic. The work speedily increased upon his hands, so that he required assistance, and accordingly A. Palm, a Swede, was sent to his relief. Mr. Cederholm's work hitherto had been for years at Enningdalen, in Norway, to which he had gone from America. In America he had lost facility in the use of his native tongue, and upon going to Enningdalen had to acquire the Norwegian tongue, which, though cognate to the Swedish, is by no means the same. Here, at Wisby, a town in Gottland, he was trying to regain his native tongue, and to use it in preaching the pardon of sin and the witness of the Spirit.

This year Dr. Durbin visited the mission. Up to this time, conforming to the laws, our congregations had abstained from meeting in the hours of service of the established Church, and from administering the sacraments among themselves, and from all organization as Churches. Dr. Durbin advised the formation of classes, and an application to the Government on the part of those who wished the pastoral care of Mr. Cederholm to be set off from the State Church. There were some fifty who accordingly proposed to take this step. Dr. Durbin also proposed a grant of $1,000 for a church on the island.

This same year Mr. Larsson was directed to open a mission at Gottenburg, in doing which he was assisted

by August Olsen, a local preacher. Considerable religious interest had been some years before this awakened here by a visit of Pastor Hedstrom, which interest had been maintained and extended into the country through the faithful labors of Mr. Olsen. At this date a hall was being fitted up in the city for services, and the converts were advised to organize themselves into a Church The next year Rev. V. Witting was transferred from the United States to Sweden, and he took the work at Gottenburg, together with Stockholm, while Mr. Larsson stepped into Gottland, which had been made vacant by the much-lamented death of Mr. Cederholm. A powerful revival visited Gottenburg in 1867. Not half the people who wanted to attend our meetings could get into the place where they were held. The archdeacon of the diocese, Dr. Wieselgren, gave countenance to this great movement, and even bade our missionaries "God-speed." At Carlskrona, Monsteras, Calmar, and other places also, there were this year great revivals.

In 1868 Bishop Kingsley visited the mission, and it was set off as a separate mission under the superintendence of Victor Witting. The year was one of general and constant revival, crowds every-where attending upon the word. Large societies were reported as having sprung up at Gottland, Stockholm, Gottenburg, Orebro, and Carlskrona. At the latter place the people built a neat chapel, many of them living on two meals a day in order to have something to contribute to the building, and many others pawning articles they could spare from their homes or wardrobes for the same purpose. 1,326 members were reported at the close of the year for Sweden, as against 424 the year previous. Most gracious and abundant were the visitations with which God had favored the mission.

The work thus gloriously inaugurated lost none of its power as the years passed on. In 1870 preaching was sustained at three different places, and at one point a fine hall was dedicated. One of the rich men of Monsteras opened his mansion for regular Sunday service. The movements of the mission were every-where attracting the attention of the rich and influential and learned, and finding favor. The chapel at Carlskrona was finished and dedicated—the first Methodist Church in Sweden—and the Lord seemed to make it his abiding place, notwithstanding the fearful incubus of debt that rested upon it.

In the early part of this year (1870) a leading merchant and large manufacturer, Mr. Kringelback, was converted, and became openly on the Lord's side. Every morning and evening he had prayers with the one hundred and twenty *employes* in his woolen mill, and every Saturday evening he preached to them. About eighty of them were soon reported as awakened or converted. This conduct on his part exerted a great and extensive influence. But he also gave abundantly to pay the chapel debt and to extend the work of God in Sweden. Many of the better classes throughout the mission were converted. In September, 1869, a chapel was dedicated at Wisby, and on that occasion Mr. Witting preached, by special invitation, before her Royal Highness the Princess Eugenie, at her summer palace, "Fridhem," five miles from the city.

The whole country seemed to be opened to this new faith, and it is really wonderful what strides it took in a short period. In the year 1871 eight chapels were built and dedicated, eight more were in process of erection, and four had been previously built. These were valued at 100,000 rix dollars, and the debts upon them were by

no means unmanageable. They were all built by this poor people, and without any aid from abroad. Efficient and able ministers were also raised up in numbers even greater than could be employed. Besides, the societies were doing generously and nobly for the support of the mission, and for all the benevolent interests of the Church.

Such prosperity must of necessity provoke opposition from the State Church, and from all enemies of a living faith. One of the preachers during this year (1871) was fined 300 rix dollars for marrying a couple belonging to his congregation. Another, Mr. Nilsen, had been imprisoned eleven days on bread and water for preaching the Gospel. But these things, so far from hindering the work, rather gave it new favor in the eyes of the people. Still another of the preachers, named Wallenius, was fined for preaching the Gospel, but he appealed the case to the king. Persecutions like these raged at Warburg perhaps more than at any other place, yet we shortly afterward had a fine chapel there. Methodism had made itself a home in which to abide in Warburg.

In the year 1872 Bishop Foster visited the mission, and more than confirmed the extraordinary reports that had reached the Board of its unprecedented growth. He found fifty ministers employed in the field, and the work in every department prosperous. His presence and his discourses incited the mission to new zeal and efforts, and the year following was marked by revivals, resulting in nearly a thousand conversions. $1,200 was that year paid into the treasury for missions. There were some four thousand scholars in the Sunday-schools.

At the Annual Meeting in 1874, Bishop Harris presiding, it was decided, with very great unanimity, to withdraw from the State Church, under the new law for

dissenters. This movement was quite general, and met with but little opposition from the authorities, and, indeed, received very manifest public favor. The title by which they wished to be designated was, "The Swedish Methodist Episcopal Church," and in February a deputation of preachers and laymen sought audience on this subject with the king. They presented their petition, signed by about fourteen hundred persons. The king received them with great consideration, and seemed at times during their conversation with him deeply moved. As he dismissed them, he said, "God be with you, my people." Before the petition could be granted it had to be sent for action upon it to the consistories of all the dioceses in which we had societies. Much time was thus consumed, but every step in this forward movement gave the greater prominence to the mission. The excitement incident to the movement did not materially arrest the work of grace, for three hundred souls were this year received on probation. More than $1,600 was given for missions, and there were twenty-two chapels in the mission, valued at $28,424 38, five of them having been built and dedicated during the previous year. The work had so enlarged that the Bishop thought it wise to divide it into three districts.

A training school for candidates for the ministry had been originated. It was located at Orebro, with the preacher in charge, A. H. Berg, for instructor. It had through the year from eleven to seventeen students In 1874 E. Stenholm was sent to Orebro as helper, Mr. Berg devoting his whole time to the school.

A press had also been purchased, and a Book Room put in operation under the title, "Wesleyana." This was from funds contributed by the people of the mission. Not less than twenty books and pamphlets, and

twenty-six tracts, were published during the year. The Sunday-school paper, which had been published for several years, had now four thousand subscribers, and the next year a thousand more. There was also a good Church periodical, the "Lella Sandebudet," which, in 1874, also had four thousand subscribers. The issue of Clarke's Commentary, (Dr. Young's abridgment,) was commenced, for which they had seventeen hundred subscribers.

The Sweden Conference was organized at Upsala, on the 2d day of August, 1876, by Bishop Andrews, as directed by the General Conference of 1876. There were then thirty-one churches, valued at $97,262, upon which was an indebtedness of $55,442. As yet they had not begun to own parsonages. The patient determination with which the congregations set about reducing this debt would be a wonder to Americans. The Conference contained at its adjournment 53 ministers, who had 59 assistants. There were 125 Sunday-schools, 435 officers and teachers, 4,931 scholars. There were 5,663 members of the Church, $1,710 79 had been raised for missions, and $1,819 21 for other benevolent purposes.

On Sunday, October 1, 1876, the church at Stockholm was dedicated. It was, however, left in a crippled condition by the debt upon it, and great embarrassment ensued.

It was feared at one time that the congregation would be compelled to part with this edifice, built by so many sacrifices on the part of this godly people, and with such high hopes. The exceeding embarrassments of the Missionary treasury made it impossible to extend to them any adequate relief.

The chapel debts are a peculiar feature in all these Scandinavian lands. The stability of society, the low rate of interest, the special advantage of owning church buildings, all combined to make it very proper to go in debt for the extension of the work. Bishop Merrill, who visited this conference in 1880, said that in all the leading cities where we had one church we ought by all means to have a second. But the emigration to America seriously affected the societies, some of which lost as many as fifty of their best members. The chapel growth was still marked, the district of Stockholm alone reporting this year seventeen edifices completed and three more being built. When Bishop Peck presided at the conference of 1881 the report showed an increase of some four-hundred members, notwithstanding depletion by emigration. Open doors were every-where, and at least six important places had to be left unsupplied; halls and chapels were too few for the crowds who desired our preaching; debts on chapels had been lifted, and nine chapels had been erected. The rights of dissenters were more and more recognized, and unfavorable prejudices were rapidly lessened. In Delacarlia a number of people who had years before experienced a new spiritual impulse, which they had made known to the pastor of the State Church, desired to join the Methodists, and the State pastor encouraged them in so doing. The movement did not meet with as much antagonism from the Lutheran State preachers in Sweden as in Norway, yet some "made all possible and impossible objections against us, and raised as many hinderances as they were able" to our securing legal acknowledgment of our congregations. The indefinite terms of the law regarding dissenting congregations was a source of per-

plexity and of some annoyance, and efforts were made to secure legal enactments less obscure and admitting of greater religious freedom.

Bishop Harris held the conference in 1882 at Goteburg. One of the early missionaries, Presiding Elder John Keelstrom, had been killed by a railroad accident. The slightness of the existing prejudice against our work was evidenced even among the higher classes, by the fact that the congregation at Upsala, the university city, during the time of the rebuilding of our chapel tendered as a place for preaching the chief and largest lecture hall of the university itself, without any dissenting vote or voice among the eighteen professors who had to decide the matter. Notwithstanding the fact that those of most financial ability went to America, the pecuniary advance of the churches was more encouraging than ever ; the poorer, being unable to leave, were hampered with taxation for State Church and other contributions to the Crown. Some of the preachers had to pay a hundred crowns ($16.80) annually.

Bishop Foster held the Conference in 1883, Bishop Hurst those in 1884–5, Bishop Foss in 1886, Bishop Ninde in 1887, Bishop Mallalieu in 1888, Bishop Fowler in 1889.

The year 1883 was one of gracious revival, perhaps more so than any previous year in the history of Sweden. The statistical returns showed the increase in numbers in one district alone to be greater than that of all the districts in any of the preceding years. This continued through 1884, when Stockholm District alone reported an increase of five hundred and eighty-nine members. The Sunday-school attendance was more than doubled in this district. This but represented the

whole conference. Goteburg, for instance, had an unprecedented year of revival, and Hardemo saw its congregation doubled, and there were but few souls in the whole parish who were not more or less moved by the preaching of the Methodists. In 1885 some of the legal disabilities of dissenters were removed. Methodists were for the first time allowed to bury their dead in the public cemetery, their own ministers officiating; hitherto this was the sacred privilege of the Lutheran clergy only. The law was further modified so that it was no longer required that all persons arriving at the age of fifteen must be confirmed in the State Church.

Indicative of the social standing of the Methodists was another remarkable affair. J. M. Erikson, Book Agent and Editor of the Swedish periodical, "Svenska Sandebudet," was elected member of the Swedish Diet, the Riksdag, one of the nineteen representatives from Stockholm. The Theological School received now J. E. Edman as Principal. It was held in the class-room of the church at Upsala. The year 1886 saw the continuance and deepening of this great revival. The Presiding Elder of Karskrona District, for instance, reported that "Young children, youths, virgins, and hoary men and women wept and cried for salvation as if they had been in danger of life." But the indirect results were also great. In 1887 Mr. Ahgren wrote, "Eighteen years ago the State Church as a whole was asleep; to day it is awake. Eighteen years ago Antinomianism was the doctrine preached by the dissenters (the Baptist excepted); to-day Antinomianism is practically dead and gone. A grand religious movement is started in Sweden. Thousands and thousands of saved sinners bless to-day the Methodist Episcopal Church of Amer-

ica for its prayers and its money so freely given for us in the far north of Europe."

The Theological School felt the pressing need for a building of its own, it having been housed in class-rooms of the church at Upsala. In 1887 it had thirteen students.

Bishop Warren held the conference in 1890. The difficulties from the lack of chapels were still greatly felt. Stockholm District contained twelve cities. Stockholm, with two hundred and forty thousand population, had four charges, but only one church; the rest worshiped in rented halls. The ground alone for a new church here would cost as much as five or six good churches in other parts of the country. Gefle, with twenty-five thousand inhabitants, was favored this year with a revival, as a result of which three hundred and fifty joined on probation.

Bishop Walden convened the conference at Upsala, July 29, 1891. The Government during this year granted the Methodist Episcopal Church the legal right to organize and hold church property in corporate capacity, but imposed as a condition that the members of the Methodist Church must withdraw from the State Church. Four new churches were dedicated on the Gothenburg District—Gothenburg Em, Karlanda, Nykroppa, and Stadberton—and the foundations of a chapel laid at Finnerodja; on Gotland District a new church was being erected at Burgsvik.

Bishop Joyce convened the conference at Gothenburg, August 18, 1892. He organized a new district composed of twelve stations that formerly belonged to Stockholm District. It was named Gefle District, after the largest city in the territory. It still left Stockholm District,

however, with 8,500 square miles of territory and with 3,566 members and 705 probationers, over five hundred of whom were received during the year. In the Malmo District during the year four new churches were dedicated, and a fifth was got ready for dedication.

It marks the progress within the memory of men still living, that the report should say that "on the Gothenburg District are many aged preachers who have been with us almost from the time when Methodism was introduced into the country."

Gotland District was limited by the island of that name, and the churches here were often in winter blockaded for months by ice and isolated from the outer world. In 1890 they started a monthly newspaper called "Gotland Sandebud," which in 1892 reached a circulation of twenty-seven thousand two hundred.

Bishop Vincent met the Sweden Conference at Norrkoping, August 3, 1893. Many souls had been converted on the Isle of Gotland among its 52,000 population. Ten Epworth Leagues were organized, with a membership of 500 on Gefle District. A new church was erected at Linkoping and another at Nassjo on the Malmo District. Stockholm District was again divided, leaving it but seven appointments. Five young men graduated from the Theological School at Upsala in May, leaving seventeen still pursuing their studies.

The conference numbered 75 ordained and 127 unordained preachers, with 302 other helpers; members, 13,794; probationers, 2,108; adherents, 5,946; average attendance on Sunday services, 18,545; Sabbath-school scholars, 16,567; churches and chapels, 106; estimated value, $296,099; collected for church property, 18,707 crowns.

8. Finland and St. Petersburg.

Finland is a division of Russia, yet in its internal administration is an independent state. The Methodist Church spread into Finland through the agency of local preachers of the Sweden Mission. A local preacher, C. Martinsen, had moved from Stockholm and settled at Statka, in Finland, where he rented a large hall and preached twice on Sunday to eager listeners, on whose hearts God worked mightily. Another local preacher named Lindborg had gone to Kristinestad and begun a similar work, which extended to the surrounding region. He met with old Methodists who had been converted in America, whom he formed into a little society, and these desired that a preacher be sent to them by the Missionary Society. Another local preacher, a student from Upsala, named Lundmark, began preaching at Abo, in Finland, where many were converted to God. Mr. Lindborg was invited also to St. Petersburg, where it was said there were ten thousand Swedes; thus the way was opened for the limited extension of the work into Russia. The work under his care in Finland penetrated to Gamla, Wasa, and Kristinestad, and by 1883 societies were organized in these places, with two Sunday-schools and fifty scholars. In 1884 Gamla, or Karleby, reported thirty-eight members with seventeen probationers, and had paid for a lot for a chapel. In 1885 Finland appears as a Presiding Elder's district, it having been hitherto an extension of the Stockholm District. The Rev. B. A. Carlson, the Presiding Elder of Finland District, reports this year great eagerness on the part of the people to receive the Gospel, and that three missionaries were employed, with one hundred

and seventy-four members and probationers; fifty-six of these were at Helsingfors, where the Presiding Elder resided. Among the notable items of interest was the visit in Finland of the late Minister of Affairs at St. Petersburg, and of his sister, formerly married to a Russian prince, who contributed two hundred Finnish marks toward a new organ for the society. At Barlund a brother had personally built a small chapel for the mission. This year the statistical returns were made for Finland, for the first time separately from Stockholm District.

The following year (1886) a beginning was made of a training-school for preachers in Finland. Two young men received instruction from one professor, a Methodist, and from one student in the University of Helsingfors, the latter teaching in Finnish and Swedish, the Presiding Elder taking the department of theology. An orphanage, too, was initiated at Kristinestad by Mrs. Kristina Svanstrom and her daughter, Tola Svanstrom, members of the Church. The orphans were secured from among the children whom the Government disposes of at annual sale, when about a hundred poor people are sold to the highest bidder because they cannot support themselves.

The first meeting of preachers in Finland was held at Nikolaistad, November 16–18, 1889. The work had reached to Uleaborg, a city of twelve thousand inhabitants, perhaps the most northern city of the world where Methodists were living, where the people speak Finnish and Swedish. There was here a class of five members, with an exhorter, who was the telegrapher of the place.

By this time, (1889,) the members numbered 330; probationers, 166; adherents, 280; with an average attend-

ance at worship of 1,075 ; Sunday-school scholars, 695 ; orphans, 59. A marked feature of this year was the extension of the work in Russia. An invitation had reached Mr. Carlson to preach at St. Petersburg, and in response to a petition to the Swedish Conference Bishop Fowler appointed Mr. Carlson preacher in charge at St. Petersburg and Wiborg, with two assistants. Bishop Fowler accompanied Mr. Carlson to St. Petersburg, where they rented a hall in August, and a class was organized in November of three members and eight probationers. In a preaching service in the private residence of a princely family the princess herself offered a fervent prayer in Russian. In 1891 the Government granted the churches in Finland right to organize and hold church property, with the provision, as in Sweden, that to be legal members they must withdraw from the State Church.

At the close of the Sweden Conference in 1892 Bishop Joyce organized the Finland and St. Petersburg Mission separately from the Sweden Conference, and the Rev. John Roth was appointed Superintendent. This occurred, however, at a time of great public distress and financial depression. Drought had destroyed the crops in several provinces of Russia the year previous, and many millions of people were starving in that land, while in Finland some three hundred thousand people, or perhaps one eighth of the population, were in a starving condition, making bread of ground bark mixed with a small fraction of rye flour. This year was still worse, since the stored grain in the Government granaries was exhausted, and the frost destroyed the crops to a greater extent than before.

Another difficulty arose. The societies had been

granted legal standing, but, unfortunately, this was accompanied with a restriction that hindered the Sunday-school work. No person belonging to our Church was allowed to instruct children in Sunday-schools other than those whose parents belonged to our society, and no society was permitted to receive other children into its Sunday-schools than those of Methodist families. And yet at the close of 1892 they reported 670 Sunday-school scholars, 458 members, 134 probationers, 1,650 average attendance at worship, and 254 conversions during the year. The Russia part of these was 40 Sunday-school scholars, 50 members, 20 probationers, 200 attendants, and 60 conversions.

Bishop Vincent met the Mission in Annual Meeting at Helsingfors, July 20, 1893. The Finnish people are reticent with regard to any deep spiritual exercises of soul, and many were the subjects of deep religious impressions, who did not testify to the fact. A Finn moves slowly in the important matter of joining a religious communion, and yet this small society had added 85 members within a year, and had gained friends, specially among educated persons and the Swedish-speaking part of the community, who rendered assistance in every place. Sunday-school work was new in the country, and was opposed by many of the Established clergy, yet the pupils in the Sabbath-schools numbered 898, an increase of nearly twenty-five per cent. within the year. A beginning was made in the production of Methodist literature in the Finnish language. Five thousand copies of a monthly paper in Finnish, "Rauhan Sanoma," (Messenger of Peace,) were printed, and measures were inaugurated for a hymn-book, Church Discipline, and some of Wesley's sermons to be published in Finnish.

9. Denmark.

The kingdom of Denmark, once a considerable power in Europe, is now confined within narrow limits. It comprises the peninsula of Jutland on the European Continent, and a group of islands in the Baltic Sea. Its area equals about fourteen thousand one hundred and twenty-four English square miles. The islands, with few exceptions, lie close to each other, in a cluster that almost closes the entrance to the Baltic. The established religion, or State Church, has been Lutheran since 1536.

The Reformation won an easy and bloodless way into Denmark. Very early in the history of the modern missionary movement Denmark exhibited activity. The Norwegian Mission of Hans Egede belongs historically to Denmark, since at that time Norway was united with Denmark, and Egede was supported by the mission department of the royal Government in Copenhagen. Ziegenbalg and Pleutschau, whose names lend luster to the page of missions in India, were Danish missionaries. In 1714 the Royal College of Missions was established at Copenhagen for the training of missionaries. It was not, however, in great favor in the latter part of its history, and after the death of the great missionary, Schwartz, 1798, its usefulness came to an end. Many Danish missionaries have done service in connection with Moravian missions in various parts of the world.

We have already seen that in 1857 Mr. Willerup, the Superintendent of all our European Scandinavian work, was released by Bishop Simpson from pastoral charge, in order that he might devote his whole time to the superintendency of the mission. One object of this was

that the work, so well begun in Norway and Sweden, might be carried over to Denmark. Mr. Willerup was a Dane, and, the more fully to effect the purpose proposed, very soon removed to Copenhagen. Here he called to his assistance as colporteur Boie Smith. He was an exhorter, who had returned to his native land for his health, and was selling books for a support, when he was taken up by the mission and employed as a colporteur. Preaching was listened to with great attention, and some souls were converted. Quite a number of persons began to debate with themselves whether or no they would come out from the State Church and put themselves under the pastorate of Mr. Willerup. The great want of the mission, as the Superintendent believed, was a church building, and among the early converts was a man of wealth, who surprised all Scandinavia by proposing to give 3,000 rix-dollars (about $1,500) toward building a church.

In 1858 J. P. Larsson went over to assist Mr. Willerup, and they seem to have given themselves unreservedly to the work, but met only with moderate success. The place of worship occupied was limited as to capacity, but was always crowded, many persons at each service failing to get in. The auditors were usually of the poorer classes, but persons of position occasionally appeared among them. The General Committee of 1861 appropriated $5,000 toward a church, and Harold Dollner, Esq., a Danish merchant of New York city, and Danish Consul-General, at once expressed his readiness to add $1,000 should it be granted. The appropriation for the church was not promptly used because of the political troubles and war cloud hanging over Denmark in those days, but by January 6, 1866, the church was

dedicated. At this service Hon. Joseph A. Wright, United States Minister at Berlin, was present, and made an address. The governor of the city was also present, and several members of Parliament, the judge of the supreme court, and even some Lutheran clergymen, and a large audience. It was a great occasion, and filled the friends of Methodism in Denmark with high hopes. Toward the enterprise Mr. Dollner in the end gave a large sum, many times that proposed, and which he has since supplemented by further liberal donations.

Denmark at this time had four appointments, namely: Copenhagen, Veile, Svendborg, and Fraborg, and some one hundred and seventy members, seventy-three of which were at Copenhagen, two hundred Sunday-scholars, and a weekly Sunday-school paper, called "Sóndag Skolen."

Mr. Larsson soon returned to the work in Sweden, and his place at Copenhagen was supplied by L. Doblong. A year later we find Mr. Rosander displacing Mr. Doblong, and after the building of the church P. K. Rye became its pastor, and he was succeeded by C. Sorensen. Boie Smith had, in the meantime, commenced a promising work at Veile, which has become at length our most important station in the mission in Denmark. In 1872, before Mr. Smith left Veile, he had the pleasure of dedicating a church at Hornsyld, fourteen miles from Veile, which had been built and presented to the mission by Niels Simonsen. The services took place on the 9th of April, and were conducted by Mr. Willerup, assisted by Mr. Smith. Since that time a good church has been built and dedicated at Veile without aid from abroad.

The State Church in Copenhagen, as in other parts

of Scandinavia, was inspirited by the Methodist movement. By the year 1871 they had begun to establish Sunday-schools in Copenhagen in imitation of ours. In the part of the city where our church had been built no church had been erected for a century before, but at once they began to provide church accommodation for that section of the city.

In the year 1870 the mission work had spread into Langeland, where it had been carried from Svendborg, across the river. At Langeland a wealthy farmer, by the name of Brunn, donated the use of a hall for worship, and proposed to give himself to the Church. This he afterward did, and was the instrument in erecting there a very fine chapel, of which he was the chief patron, deeding it to the Methodist Episcopal Church, upon condition that during his life-time he should receive four per cent. on its cost, or $112 per annum.

The accession of Rev. Karl Schou to the superintendency, in place of Mr. Willerup, was the most marked event in the year 1872. Serious troubles had entered the mission, and the reports of the year return seventy-seven as withdrawn or expelled. Hon. and Rev. M. J. Cramer, United States Minister at Copenhagen, had always rendered distinguished services to the mission, but in these dark days his counsel and his help were of priceless value. During all the period of his official stay in Copenhagen he was bold for Christ, not hesitating to preach his blessed name, and fully to identify himself with this persecuted people, of whom he was in fact one, and an ordained minister.

In the year 1873 a large advance was made by the recognition of Superintendent Schou as a clergyman, upon his taking the required oath. Nearly seven hun-

dred persons in communion with the Church attested the fact that, even in Denmark, our labor had not been in vain in the Lord.

It can scarcely be appreciated what this meant in a land of dead formalism, where the Established Church taught baptismal regeneration, and the general tendency was to skepticism. Theaters and saloons were the common Sabbath resorts. Prostitution was legalized, and it was "almost impossible for a gentleman or lady to pass unmolested through the thoroughfares of the city." The prisons were closed to religion, no persons being permitted to speak with the prisoners upon the subject of salvation except the priest. Methodist nurses in the hospitals were positively prohibited speaking to the patients on religious subjects. All open-air religious meetings were forbidden. The mission attempted some work among fallen women, and inaugurated a Young Men's Christian Association. They greatly desired to begin work at four new places in Jutland. Bishop Foster visited the mission this year, and Bishop Harris in 1874, when again the mission reported an advance of one hundred and ninety-five communicants, and nine new preaching places were occupied. For the first time services were held at Odense, the oldest city in the North, and, according to tradition, founded by Woden himself, a place of historical importance through nine hundred years and now the second in the kingdom. The first Danish book was published there in 1492. There was here a schismatic party, split from the Danish Lutheran Church, which had attracted more of the younger preachers of that communion. They taught that the repetition of the Apostles' Creed insured salvation; the Bible obstructed the work of the Spirit.

For them every kind of license was pure. This was forbidden soil, yet the mission had a courageous faith that they would see a great work in this place ; events justified their judgment.

Bishop Simpson's visit to this mission in 1875 was greatly appreciated. Nine new preaching places had been added to the list of appointments. The collection for the Missionary Society was $410. The influence of the mission extended beyond the statistical showing. The State Church was moved to inaugurate Sunday-schools, and a Lutheran preacher in Copenhagen said Methodism had furnished them the right model for home mission work. There were now seven preaching places on the island Thorseng, where at first it was very difficult to enter. With some difficulty permission was obtained to preach in Schleswig under Prussia control. Bishop Andrews gave the mission the benefit of his personal services and counsel during his visit in 1876. He officially authorized the new hymn-book which had been prepared, indorsed by the conference, and recommended by Dr. Cramer. It had been a year of great trial, but the spiritual results were satisfactory.

Following the war of 1864 came a season of national prosperity, which had not been favorable to religion ; but for some years political disturbances had caused financial depression, felt especially by the laboring classes, and now in 1877 the people seemed better disposed toward spiritual things. The work in Jutland had until now been confined to Veile and vicinity, but the northern part of Jutland was taken into the mission field in 1877, adding a large tract of that part of the country for their labors. The work commenced a year ago at Vendsyssel promised well, and though this part of Jut-

land was "beyond the limits of law and justice," the mission had thirty-seven communicants. On the island of Funen the Church was greatly encouraged.

Day-schools had been established in some places, and the three on Veile Circuit were doing good service. The "Missionary Advocate," a sixteen-page quarto, published monthly now for sixteen years; also a weekly Sunday-school paper, were both edited by Superintendent Schou.

Bishop Bowman met the Mission Conference in 1878 in June, and again visited it in September. He divided Veile Circuit, and Vendsyssel, the name of a large district of country, appears as Fjovring and Frederikshavn, each with seven regular appointments. Copenhagen church was in serious trouble owing to dissension, resulting in withdrawals and expulsions. The following year, however, saw a great improvement in the condition of this society. In April, 1879, the organization of the Danish Gospel Temperance Society was effected.

Bishop Merrill presided at the Annual Meeting in Copenhagen, September 2–4, 1880. The number of circuits do not show the extent of the work, unless it be borne in mind that each preacher had from six to twelve preaching places. The church at Copenhagen had been embarrassed for ten years, owing to a mistake in building too large an edifice. But now a member who had been influential in its erection and a generous donor to it, made what was thought to be abundant provision for the debt of 80,000 crowns. The edifice was a large brick building with bell tower; the audience room 75 x 50, provided with sittings for 600 persons.

In 1881 Bishop Peck reported, after his visit to this mission, that the most of the distractions and divisions

of former years had passed away, and now there was an harmonious band of workers. The members numbered 638 ; probationers, 100.

The Annual Meeting, June 16, 1882, was presided over by Bishop Harris. It met at Odense, the interesting city of which we have written, where work was commenced eight years before.

Bishop Foster met the Annual Meeting of June 14, 1883, in Svenborg. He appointed as pastor at Odense Rev. H. Jacobsen, now transferred from the South India Conference. He was a native of Denmark, and had been missionary at the Methodist Seamen's work at Calcutta and Rangoon.

Bishop Hurst held the Annual Meetings in 1884 and 1885. The year 1884 marked the quarter-centennial of the church in Denmark. On the 9th of December, 1859, twenty-five years before, Rev. C. Willerup, after having preached over a year, received the first members into the Methodist Episcopal Church. Three of these members were still living, namely, L. Olsen and wife and Thyra Larsen. Great changes had taken place in the general religious condition of the people. Twenty years before no Sunday-schools existed among the Lutherans, no lay workers were allowed, whereas now the proposition was made by Lutheran pastors to admit laymen as pastors and preachers.

July, 1885, about a hundred persons were admitted on probation in Copenhagen, and a new mission hall, called "Bethania," was occupied in the northern part of the city known as "Norrebro."

Bishop Foss held the Annual Meeting of 1886. The Methodist Episcopal Church was now among the legally recognized churches of Denmark equally with the Re-

formed, the Swedish, and the Roman Catholic Churches; the Lutheran being, of course, the State Church. This recognition secured the right to solemnize legal marriage; bury the dead in State or public cemeteries, using the ritual of their own Church; keep authorized church records; and issue legal certificates. And yet the limitations of this provision rendered it of little avail. In order to receive the benefits of these provisions the pastor must receive official recognition as a pastor in charge from the Government. In 1878 application was made for recognition for two Methodist pastors, but it was not granted until after they had been appointed to other charges, and thus the tediousness of the process of securing this "recognition" made it of small avail, though the moral effect of the general concession was certainly considerable.

The most prominent event in the history of Denmark Methodism during this year (1886) was the death of its founder, Rev. C. Willerup, who had been Superintendent of the Scandinavian missions from their beginning until 1868, when two Superintendents were appointed, one for Norway and one for Sweden. He continued Superintendent of Denmark only from 1868 to 1872, when he retired to the United States; but in 1878 returned to Denmark as a superannuated minister to spend the closing years of his life in Copenhagen. He was widely known and beloved, and attained reputation in the earlier years of his ministry as a powerful preacher.

The mission experienced also another great loss in the death of Harold Dollner, a member of the Mission Board, New York, who, himself a Dane, took great interest in the work of his native land. Mr. Dollner was a man of rare integrity and purity, a scholar of consid-

erable attainments, and a generous contributor of his fortune to the Scandinavian churches, being specially a patron of the large church in Copenhagen, which he entirely freed from debt.

Bishop Foss made the official Episcopal visitation of this mission in 1887. "No year in the history of the mission," said the report of Superintendent Schou, "can show such results, both spiritually and temporally, as this."

Bishop Mallalieu held the Annual Meeting of 1888 at Svendborg. A most important step was taken August 1 in the beginning of a Theological School at Copenhagen. There was a class of five, but no funds except a few hundred dollars. Karl Schou, Superintendent of the mission, was made director, who, with the pastor of the Copenhagen church, and one of the trustees, Mr. S. Udsen, became the instructors. A Preachers' Aid Society was formed, the profits of the publishing department, with annual payments of the members, to be the source of the fund.

Bishop Fowler presided at the Annual Meeting of July 3–7, 1889, at Frederikshavn. The Dollner Memorial Church, in Odense, was dedicated February 3, the handsomest and most elaborately constructed of all churches of the mission. It cost 50,000 crowns, and would seat five hundred and fifty persons. The Book Concern had now a printing press of its own, and printed its papers "Kristeliz Talsmand" and "Sondagsskolm." L. Olsen, the first member of the church in Denmark, died April 18.

The mission sustained a great loss in the death (July 31, 1889) of the honored Superintendent of the mission, Karl Schou. He succeeded Mr. Willerup in

this office in 1872, and was known as a strong, able man, faithful, diligent, and successful. Bishop Fowler now appointed Rev. J. J. Christensen Superintendent.

Bishop Warren opened the Annual Meeting at Odense, June 26, 1890. An increase of 230 full members was reported.

Bishop Walden held the Annual Meeting of 1891. The Copenhagen church was divided into two congregations, giving to the original St. Paul's Church 354 members and 74 probationers, and to the new Bethania 115 members and 45 probationers; the latter worshiped in a hall. There were 669 conversions during this year; 606 received on probation, and 384 into full membership; a net increase of full membership of 278. The Theological School begun in 1889 opened its third year August 1, 1891, with six new students.

Bishop Joyce visited the mission officially in 1892. There had been 483 received on probation, making the total number of probationers and members 2,532, making an increase in the past four years of 957, while within the same period the contributions had nearly doubled. A chapel was dedicated at Bethania, Copenhagen, December 11, and a new church at Veile, December 18, costing 18,000 crowns.

Bishop Vincent held the Annual Meeting in 1893. Epworth Leagues had been organized in nearly all the charges. There were now 14 ordained preachers and 37 unordained; 37 teachers and other helpers. Members, 2,359; probationers, 305; adherents, 5,491; average attendance at Sabbath worship, 4,465. One theological school, 3 day-schools. Sabbath scholars, 3,579; churches and chapels, 14, valued at 440,400 crowns; parsonages, 11, valued at 118,550 crowns; orphanages

and school property, valued at 8,800 crowns; benevolent collections, including Missionary Society, 11,278 crowns; pages printed, 4,110,910.

10. The Central Council in Europe.

The Central Council of the Conferences and Missions of the Methodist Episcopal Church in Europe held its first session in Berlin, April 21–26, 1895, Bishop Fitz-Gerald presiding. Delegates were present as follows: Rev. G. S. Davis, Bulgaria, (Secretary;) Denmark, J. J. Christensen; Finland, G. A. Hilden; Italy, William Burt; North Germany, P. G. Junker; Norway, O. Olsen; South Germany, H. Mann; Sweden, F. Ahgren, J. M. Erikson; Switzerland, A. Rodemeyer. It was decided to make the council a permanent organization to meet every four years, the year preceding the meeting of the General Conference. Each Annual Conference having less than fifty members was to send two delegates, one of whom may be a layman; each Annual Conference having more than fifty members may send three delegates, one of whom may be a layman. Each mission or mission conference may send one ministerial delegate. The affairs of the council were placed in the hands of an Executive Committee of three, elected by ballot, to act in the interim of the quadrennial sessions. This council considered the relations of Methodism to State Churches, questions of church property, the press, and other topics of common interest; memorialized the General Missionary Committee to open mission work in France, the Church Extension Committee to extend its operations to Europe, and the General Conference to establish an Episcopal residence in Europe.

Russian Peasants.

8
12
16
20
55
51
47
NORTH SEA
DENMARK
BALTIC SEA
Flensburg
Schleswig
Kiel
Lubec
Konigsberg
Dantzic
EAST PRUSSIA
Colberg
Belgard
Stargard
Bromberg
W. PRUSSIA
Vistula R.
POMERANIA
Bremerhaven
Emden
Delmenhorst
Oldenburg
Bremen
Hamburg
Elbe R.
MECKLENBURG
Schwerin
Stettin
Oder R.
BRANDENBURG
Neu Ruppin
BERLIN
Spree R.
Potsdam
Warthe R.
POSEN
Posen
Warsaw
RUSSIA
NETHERLANDS
HANOVER
OLDENBURG
Weser R.
Osnabreuck
Hanover
Bielefeld
Brunswick
LIPPE
PRUSSIAN SAXONY
Magdeburg
Elbe R.
Dusseldorf
Rhine R.
WESTPHALIA
Barmen
Gottingen
Cassel
PRUSSIA
Leipsic
DRESDEN
Breslau
Oder R.
Vistula R.
RIESSE GEBIRGE
Cologne
Dillenburg
Mosel R.
RHINE PROVINCES
HESSEN NASSAU
THURINGIAN STATES
Zwickau
Leutenberg
Plauen
SAXONY
Frankfort
Prague
ERZ GEBIRGE
BOHMER WALD
Moldau R.
LUXEMBURG
Mannheim
Nurnberg
Speyer
Sinsheim
Ansbach
Heilbronn
Marbach
Ludwigsburg
STUTTGART
BAVARIA
CARLSRHE
Pforzheim
Cawl
Nagold
Strasbourg
Freudenstadt
Ebingen
WURTEMBERG
Augsburg
MUNICH
DANUBE R.
AUSTRIA
Schaffhausen
Basel
Winterthur
Aaran
Zurich
Uster
Horgen
Riel
BERN
Altdorf
Chur
St. Gallen
LAKE CONSTANCE
SWITZERLAND
Lausanne
Geneva
ITALY
VOSGES MTS.
FRANCE
MISSIONS IN
GERMANY &
SWITZERLAND
NEW YORK: HUNT & EATON.
Scale of Miles
0 20 60 120 160

PART VII.

MISSIONS TO THE GERMANS AND TO GERMANY.

Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake: (for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house: hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name.—1 Kings viii, 41-43.

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.—1 Cor. i, 21.

1. Early Methodism and the Germans.

IN the year 1735 John Wesley, on his way to Georgia as a missionary to the Indians, was blessed with the company of twenty-six Germans. He was evidently deeply interested in them, for he began to study the German language that he might be able to converse with them, and he attended their worship. Amid the perils of a violent storm, when all were apprehensive of perishing, these pious Germans evinced the greatest calmness, and mingled their hymns of praise to God with the ragings of the tempest. Contrasting his own troubled mind at the same time with their peaceful trust, he became convinced that they possessed a treasure of Christian faith and love of which he was destitute. After arriving in America, a searching examination of his spiritual state by Mr. Spangenberg deep-

ened his conviction of sin. After his return to England, on March 4, 1738, Mr. Wesley met Peter Böhler, pastor of the German Moravians worshiping in Fetter Lane, "by whom, in the hand of the great God," he says, "on Saturday, May 5, 1738, I was clearly convinced of unbelief,* of the want of that faith whereby alone we are saved with the full Christian salvation." Charles Wesley, a month later, was also awakened in like manner through the instrumentality of Peter Böhler. This godly man became Mr. Wesley's spiritual guide and teacher, and under him he first began to preach the "new doctrine."

On the last day of the second conference of American Methodism, which was held in Philadelphia in 1773, Mr. Asbury sprang into his saddle, and started for the "great Baltimore Circuit." In the city of Baltimore, among other pastors, he found Rev. Philip William Otterbein and Rev. Benedict Swoop, who came to see him, and to whom he unfolded the doctrines and plans of Methodism. Otterbein, while a pastor in the wilds of Pennsylvania, taught by the Spirit of God alone, had been led into the experience of the saving grace of God, and Swoop was of like spirit. They became fast friends of Asbury, and, admiring Methodist usages as well as doctrines, they resolved "to imitate our methods as nearly as possible." They became the founders of the United Brethren, commonly known as the German Methodists.

Otterbein assisted Dr. Coke in the ordination of Bishop Asbury, and throughout life there was a most intimate and hearty co-operation between the Churches of Otterbein and Asbury, and the founders delighted to itinerate side by side. One of Otterbein's helpers was Martin Boehm, father of the late centenarian, Henry Boehm. Otterbein and Boehm became the first bishops

* Assurance of his pardon came on May 24, 1738.

of their Church. The work under them spread rapidly, and it has become a great Church. In 1811 Asbury visited "the great Otterbein," as he styles him, still lingering in Baltimore, and says of him, "Forty years have I known the retiring modesty of this man of God, towering majestic above his fellows in learning, wisdom, and grace, yet seeking to be known only of God and the people of God."

In 1876 the United Brethren reported 3 bishops, 1,952 ministers, 143,881 members, and 2,854 Sunday-schools, containing 163,439 scholars.

In the year 1790, under the ministry of Martin Boehm in Eastern Pennsylvania, a young man named Jacob Albright was converted, who became a local preacher of the Methodist Episcopal Church, and whose spirit was greatly affected by the want of genuine piety everywhere prevailing around him in the German Churches. He began to itinerate among them in the hope of arousing them to a higher Christian life, feeling that "his call was exclusively to them." Mr. Asbury "esteemed him a brother beloved." He had at first no thought of founding a Church; but Mr. Asbury not wholly approving of distinct German congregations, and Albright feeling that his own call was imperative and specially to such, a distinct organization naturally arose, which still exists, and has become a powerful body under the name of the "Evangelical Association;" they were at first called Albright Brethren. The Association has 19 annual conferences, 628 itinerant preachers, 540 local preachers, and a Church membership of 105,013. This body of earnest German Christians has extended into the Fatherland, and their history, as well as that of the United Brethren, we claim to be a part of the history of German Methodism, reluctant as they are to concede it.

2. Providential Origin of the German Mission.

Entirely disconnected from these movements was a later series of circumstances leading to German Methodism as an integral part of the Methodist Episcopal Church. The first of this train of events was the departure, from Germany for America, in the month of May, 1828, of William Nast, then a youth of twenty-one years of age. Mr. Nast's parents were members of the Lutheran Church, walking in the fear of God. They experienced saving grace, and died in the triumphs of faith. His three sisters married ministers of the Lutheran Church, distinguished for their piety and learning. He himself felt the drawings of the Holy Spirit at an early age, and his parents designed him for the clerical profession. According to the custom of the Lutheran Church he was confirmed in his fourteenth year, and for that solemn religious rite, requiring a renewal of the baptismal covenant, he prepared by a two years' course of catechetical instruction, imparted by one of his brothers-in-law. During this instruction he was deeply convicted of the necessity of a change of heart.

At the close of the confirmation service he hastened, with a burdened heart, to a secluded spot in an adjoining grove, and, falling upon his knees, cried unto God for the pardon of his sins and the gift of a new heart. The Lord answered these cries; he obtained a clear witness of his acceptance with God, and with it there arose in his heart a burning desire to become a missionary in heathen lands. His thoughts turned longingly to the Missionary Institute in Basle, where he desired to be prepared for missionary service; but his relatives insisted upon his entering the seminary at Blaubeuren, to pursue the collegiate course prescribed by the State to

candidates for the ministry in the Established Church. In this preparatory seminary four years were devoted to the critical study of Greek, Latin, and Hebrew, under rationalistic professors, who held up before the young student the nectar and ambrosia of pagan literature, while they sedulously stripped the Hebrew Scriptures of their Messianic truth. He being the only one in a class of fifty who had any knowledge of experimental religion, and being denied the pure milk of the word, is it any wonder that he emerged from the seminary into the University at Tübingen fully prepared to be engulfed in the whirlpool of Pantheism, then the latest form of Rationalism?

Dr. C. F. Baur, who had been his Greek professor in the seminary, followed his class into the university, and there became the first propounder of the mythical theory of the Gospels, which subsequently found its most practical exponent in his disciple, David Friedrich Strauss, Nast's classmate, and, for a time, his intimate associate. At the conclusion of the philosophical course he was to enter the course of theology proper; but, having suffered complete shipwreck of his former faith, and feeling the unfitness of one in such a state to exercise ministerial functions, he voluntarily withdrew from the service of the State, and repaid out of his own means, small as they were, the costs of his education, according to the requirement of the State in such cases.

Thus, without rudder or compass, without God and without hope, and under the dominion of sin and of Satan—"foolish, disobedient, deceived, [and deceiving, and] serving divers lusts and pleasures"—tearing himself away from his relatives, he launched out into the wide world, to devote his life to art, science, and *belles-lettres*. Tossed to and fro in literary pursuits, and find-

ing no peace, he determined to try his fortunes in the New World.

He arrived in New York September 28, 1828. When leaving his Fatherland he had solemnly resolved to become a better man, but his first associations were not favorable to his purpose. Not quite one year had elapsed, however, before the providence of God opened a path which ultimately led to his conversion, and laid the foundation of his future career. He became a tutor in the family of Mrs. Rebecca Duncan, a widowed lady belonging to the Methodist Episcopal Church, possessing wealth and culture, and residing on Duncan's Island, at the junction of the Susquehanna and Juniata Rivers, in Pennsylvania. It was in this house, which was a regular preaching-place for the ministers of the Baltimore Conference, that he made his first acquaintance with the Methodist Episcopal Church. What he there heard and saw stirred up at once the sparks of conviction that still lay smoldering in his heart.

After spending a year in this Methodist home, he accepted a call to become librarian and teacher of German in the Military Academy at West Point. Here he became intimate with two devout young officers, that were converted under the preaching of Chaplain, afterward Bishop, M'Ilvaine, who requested him to instruct them in Hebrew. Their faith, and desire to prepare themselves for the ministry, made a deep and humbling impression on him. He now read with avidity the works of Law, Jeremy Taylor, and Baxter, and about this time translated for the "Princeton Review" Tholuck's "Sin and Redemption; or, The True Conversion of the Skeptic." He also found pleasure in going down to a little Methodist chapel which Rev. James H. Romer, stationed on the Phillipsburgh Circuit, New York Conference, had

crossed the river and opened. Under Mr. Romer's faithful preaching his longing became earnest for salvation, so that he often wept under his plain sermons. During the Annual Examination at West Point, in 1831, he heard Dr. Wilbur Fisk preach. The sermon made a very deep impression on him. About this time he received an invitation from Rev. Mr. M'Ilvaine, then rector of St. Ann's Protestant Episcopal Church, in Brooklyn, New York, to open in the following spring a select classical school in his house. But the cholera, which broke out in New York at that time, prevented the consummation of this plan.

Leaving West Point for Duncan's Island, and stopping at Gettysburgh, he received and accepted a call to a professorship of languages in the Lutheran college at the latter place. He was to enter upon his duties the ensuing fall, (1832,) but, arriving at Duncan's Island, he met Rev. David Steele and several other Methodist preachers of the Baltimore Conference on their way to a camp-meeting on the banks of the Juniata. On their invitation he decided to accompany them. On that camp ground, the first that he had ever visited, the deep of his heart was broken up. The Holy Spirit gave him such an overwhelming view of the tender mercy and love of God that his eyes became a fountain of tears. For several days he wept unceasingly. But at the close of the meeting this melting of heart was succeeded by such a realization of the enormous guilt of his apostasy from his early piety, and of the sinfulness of his subsequent life, that he was led to believe that his day of grace had passed forever. Thus commenced a terrible struggle with unbelief, lasting three long years.

Returning to Gettysburgh to fulfill his engagement, he found himself unable to meet it, and his Lutheran

friends, regarding his deep spiritual conflict as pointing to the ministry rather than to an educational career, suggested that he should enter their theological seminary to prepare for the sacred office. But he could not entertain this proposition, for the salvation of his own soul absorbed all his thoughts. From the Lutheran synod, where his case had been under consideration, he returned to Gettysburgh, and immediately inquired for the residence of a certain Methodist class-leader, noted for deep piety and experience. Coming to his house he found a prayer-meeting, at the close of which he tremblingly asked the leader if he might have the privilege of joining his class. His name was placed upon the class-book, and he was recognized as a probationer of the Methodist Episcopal Church. Into this period falls a letter written to Dr. Wilbur Fisk, which drew from the doctor a characteristic reply, which is spread out in full upon the pages of Fisk's Life by Dr. Holdich.

It is impossible to enter fully into the details of this remarkable experience, but it is proper to state that the deep darkness that settled down upon his soul was not wholly continuous. There were many intermediate seasons of blessing and comfort. The main obstacle in his path to peace seems to have been his habit of continual self-introspection. Placing his repentance in one scale and his sins in the other, he vainly sought to balance them, supposing himself only thus to be entitled to the exercise of faith. Yet there were occasions when he received precious baptisms of the Comforter, and his legality was forgotten or overcome.

While still at Gettysburgh his attention was directed to a German Separatistic Community in Phillipsburgh, on the Ohio River, a few miles below Pittsburgh. After many fruitless efforts to find rest here, as well as in

Economy, on the opposite side of the Ohio, where was a similar community, he attended a Methodist camp-meeting on the Monongahela River. Here he heard a sermon by Dr. Charles Elliott, on Isa. lv, 1, which made so powerful an impression on him that, without waiting for its close, he rushed out into the woods and began to wrestle with God in loud cries and tears. The following morning he partook of the communion, and professed to have found peace through the blood of the Lamb.

At the close of this camp-meeting a pious mother in Israel, Mrs. Patrick, took him to her humble cottage in Pittsburgh, where he made his home for a brief time. The clouds of doubt again rolled over Mr. Nast's spiritual sky. This saintly old lady fell seriously ill, and, supposing herself to be on her death-bed, endeavored to cheer and comfort him in language so remarkable that it seemed to partake of the nature of prophecy "Be of good cheer," said she, "and praise the Lord. He has chosen you to bear the gospel message to your countrymen. Thousands of Germans will be saved through your instrumentality."

At this time Bishop M'Ilvaine again addressed him, with an invitation to accept the position of teacher in German and Hebrew in Kenyon College, at Gambier, Ohio. He consented. But his deep mental anguish and frequent self-imposed penances had so impaired his physical health that he was advised to seek first a restoration of mind and body. While thus spending the winter of 1833–34 on the farm of a Methodist in Gallia County, Ohio, he was found by Rev. Adam Miller, who comforted him greatly, and at whose suggestion he translated the Articles of Religion and General Rules of the Methodist Episcopal Church into German

Though considerably improved in health, he was yet unfitted to teach, his spiritual unrest being as great as ever; but on returning to Kenyon College he was received with such warm sympathy on the part of the faculty and students that he finally yielded to the urgent solicitations of the latter to form a Hebrew class. His mind became more tranquil, but he still thirsted after God. While occupying the professor's chair he was accustomed to sit as a humble scholar at the feet of a Methodist cobbler in Gambier, by the name of John Smith, a man full of faith and of the Holy Ghost, and very powerful in prayer and exhortation, and who afterward became a member of the Southern Illinois Conference.

The day of Mr. Nast's ultimate deliverance was now near at hand. After three long dreary years of seeking he went to a quarterly meeting held in Danville, Knox County, Ohio. A powerful revival was in progress, under Rev. Adam Poe, the presiding elder. On Sabbath evening a score of seekers of religion came to the altar, and were converted. Though he had received license to exhort, Mr. Nast also went forward, as he had done in innumerable instances before; but, as usual, without receiving the witness of his adoption, for which he had been seeking so long. The meeting closed, and the congregation was gradually dispersing. In the act of leaving the house Mr. Nast cast behind him one lingering, sorrowful look at the happy converts around the altar, whose shouts of praise fell upon his ear. Suddenly the words were whispered within his soul, "Is there not bread enough in my Father's house?" His eyes at once were opened to the fullness of the merits of Christ, and, forgetting himself and his sins, he hastened back to a corner of the church, fell on his knees, offered

nothing but Jesus, and received in return a joy that was unutterable and full of glory. He arose and shouted aloud. This was on January 17, 1835.

On his return to the college he told the professors and students what great things the Lord had done for him Indeed, he told the glad tidings of his salvation to every one. As he had exhorted sinners to repent before his conversion, lest they should fall into his sad and hopeless condition, so now he exhorted all whom he met to believe in the Lord Jesus Christ, that they might have joy like his. He felt immediately that he was now called to fulfill the vows of his childhood, to preach the everlasting Gospel, and he, therefore, consecrated himself wholly to God, to be used as it might please him. On January 31 he was licensed to preach by the Danville Quarterly Conference, and recommended for admission to the Ohio Conference, into which he was received on trial at its session in Springfield the ensuing fall. His appointment was, "German missionary in the city of Cincinnati."

In looking back over this singularly protracted and remarkable period of conviction, it is impossible not to be struck with the providential fact, revealing itself clearly amid all the changes in his career, that Mr. Nast was separated by the Lord for Methodism. Coming into contact with men of high influence in the Protestant Episcopal and Evangelical Lutheran Churches, whose personal sympathy and friendship he enjoyed in a high degree, opportunities were not wanting of entering into fellowship and becoming identified with these denominations. Yet, while cherishing with a grateful heart these manifestations of brotherly kindness, especially from that apostolic man of God, Bishop M'Ilvaine, his heart had been won from the beginning

by the Methodists, and to these it ever turned in its search after religious peace and a spiritual home.

Still more singular is the fact that, although he became on different occasions acquainted with devout and able ministers of the Evangelical Association and of the United Brethren, whose German tongue would seem to furnish a natural link of association, yet it never occurred to him to seek his soul's salvation in either of these Churches. Again, it was through this strong predilection for the Methodist Episcopal Church that his prolonged struggle became generally known throughout the bounds of Methodism in Pennsylvania and Ohio, exciting special interest in behalf of Germans, particularly those whose spiritual perceptions and emotions had become blunted and almost destroyed by Rationalism. Thus the Methodist Episcopal Church was prepared to appreciate and sustain the great work which, in the prov idence of God, Mr. Nast was soon to begin.

3. Need of German Missionary Labor, and its Difficulties.

The steady increase of German immigration to the United States had for years arrested attention and excited interest in Christian minds. In the West, where it chiefly concentrated itself, this was especially so. Mr. Nast's conversion took place just when this interest had reached its highest pitch. Not only the menacing growth of Romanism and infidelity, but the low moral condition of nominally Protestant German Churches, caused alarm. Many of them were without any synodical standing, served by irresponsible and self-constituted ministers, who roved from place to place, and were generally outspoken rationalists. No moral discipline was exercised, and their members were in the

habit, after attending public worship on Sunday morning, of spending the remainder of the day carousing in the beer saloons. But even the Churches in regular standing in Lutheran or Reformed Synods were, according to reliable testimony, for the most part sunken in deep spiritual slumber. Of the orthodox ministers against whose moral character nothing could be alleged, few knew any thing of experimental religion. The majority regarded any other than baptismal regeneration as fanaticism. Moreover, there were hundreds of German settlements either too poor or too indifferent to connect themselves with any Church organization—sheep without a shepherd—living from year to year without any religious influences.

The Western Book Agents, Messrs. Holliday and Wright, in the year 1833, had earnestly advocated the establishment of a German mission in the city of Cincinnati, where, even then, every third man was a German; but no suitable agent could be found. In the year 1834, Bishop Emory, impressed with the importance of such a work, had issued, in the "Western Christian Advocate," a call for a minister able to preach in German and willing to enter upon such a mission. Some preachers of German descent, but who, by their long-continued associations with English-speaking people had lost their native tongue, bethought themselves to revive their knowledge of it with a view to meet this providential call. Chief among these was Rev. Adam Miller, who addressed a letter to Rev. Thomas A. Morris, then editor of the "Western Christian Advocate," which was published in March, 1835, with the editor's heartiest commendation. Mr. Miller's interest in the subject had been fanned into a flame, as we have seen, by personal acquaintance formed with Mr. Nast in those dark hours

of Nast's spiritual distress. Miller had been converted as early as 1827, but seems until now to have been restrained from devoting himself to the salvation of his countrymen. There were other German ministers in the English-speaking work, who, as we shall see, entered into the German work as it advanced.

The disadvantages under which Mr. Nast entered upon his missionary work in Cincinnati were great and manifold. From the stand-point of human reason or outward appearance the first German missionary seemed to lack, as he himself felt and deplored, the most essential qualifications for success. In the first place, he was a man of "heavy tongue." He had for seven years moved almost exclusively in English society, and had learned the science of salvation through the medium of the English language. He was converted through this medium. Besides this, having spent his youth in social surroundings so totally different, and in literary pursuits, he found it difficult to adapt himself to the people that he was to impress. Unable to distinguish one note from another, he could not start or sing a hymn. He himself believed that if the Lord had not soon raised up other instrumentalities the German mission work of the Methodist Episcopal Church would have soon been a failure. Secondly, German Protestantism was in too low a state to have any conception of the spiritual aims of Methodism. It was regarded by them as the rankest fanaticism, akin to what enlightened Christians now regard Mormonism. According to the testimony of the late Dr. Kurtz, then editor of the "Lutheran Observer," a revival in the Lutheran Church in these years was so great a novelty, that he never heard of but one, [in Winchester, in 1835,] (?) and the storm of opposition and persecution that arose from this, he says, was terrible.

4. Founding and Growth of German Missions.

Mr. Nast arrived in Cincinnati on September 15, 1835, and entered upon his work with great zeal, despite the many disadvantages. He was under the necessity of occupying the churches of the English speaking Methodists at hours when they could be best spared from the regular services, and these hours were not commonly the most favorable for obtaining German congregations. Wesley Chapel, the Fourth-street Church, at the corner of Fourth and Plum-streets, familiarly known as "Brimstone Corner," and toward the close of the year a small frame chapel on the Hamilton Road called Asbury Chapel, in the very midst of the German population, were all thus occupied. Halls were also rented for the purpose of holding meetings, and also private houses. Among the latter was the residence of a Roman Catholic. Often, however, Mr. Nast had to betake himself to the public streets and squares, standing up sometimes at the entrance of a beer garden to invite the multitudes to Christ, and receiving in return insults or offensive missiles. He also diligently visited from house to house, distributing tracts, and recommending sinners to Jesus.

The circumstances were not favorable to success, but the missionary was permitted the first year to count three clear conversions, one of them being John Swahlen, who had been previously awakened in Switzerland and came to the United States in 1832, locating himself at New Orleans. In 1835 he removed to Cincinnati, where he heard Mr. Nast, and was converted to God. Subsequently he became a most successful Methodist preacher. The other two, a young man and a young woman, remained steadfast till death. Besides these

Mr. Nast reported to the Missionary Secretary at the close of the year that about twenty-three Germans had been brought under awakening influence, eight of whom were Roman Catholics. A class of some twelve was formed, but so fierce was the persecution that assailed them that the wife of the man in whose house the class was held declared it should not meet there any more, for she was afraid their house would be set on fire.

The missionary also made several preaching appointments at some distance from the city, and wherever he could bring a few Germans together he would preach to them repentance and forgiveness of sins. It was bread cast upon the waters. In various parts of our work there have been found some who date their first serious impressions from the outdoor preaching of the first German Methodist missionary during this year. It is worthy of note, that from the beginning Mr. Nast had urged as indispensable to the raising up of German Methodist societies the publication, in the German language, of our Articles of Religion and General Rules, Wesleyan Catechism, Fletcher's Appeal, some of Wesley's sermons, and, as soon as possible, a German Methodist periodical and collection of hymns.

At the subsequent annual conference, in the fall of 1836, the results of the first year's labors in Cincinnati being not so satisfactory as was expected, it was deemed best to make an experiment by appointing Mr. Nast to a large circuit three hundred miles in extent, under the charge of Rev. Jacob Young, the presiding elder of the Columbus District. The circuit had about twenty-five appointments, embracing Columbus, Basil, Thornville, Newark, Mount Vernon, Danville, Loudonville, Mansfield, Galion, Bucyrus, Marion, Delaware, Worthington. Over this large extent of country Mr. Nast

traveled every month, though he was a very unskillful horseman. He found it very difficult to obtain places for lodging or for preaching among his countrymen. He reported only seven converts, and they joined the English Methodist Episcopal Church, yet the seed sown so broadcast was not lost, for there are now prosperous self-supporting German Methodist societies all over this territory, and the preaching of the first German Methodist itinerant is not forgotten.

At the subsequent conference, in the fall of 1837, the handful of German Methodists in Cincinnati sent a petition that Mr. Nast might be returned to them, they believing that the signs were more promising. The conference therefore decided to make another effort in Cincinnati. This conclusion, however, was not reached without a struggle, for, notwithstanding a bare $100 had been appropriated from the missionary treasury for the support of the missionary the first year, and only $150 for the second year, there was a strong inclination to abandon the enterprise of German missions. Nast, however, made a strong plea to the conference for continued effort for the Germans, and Rev. L. L. Hamline, Rev. Thomas A. Morris, Rev. J. B. Finley, and the Book Agents nobly seconded it. They were indulged with another trial.

The second year of Nast's labors in Cincinnati much exceeded the first in success. Prejudices gave way, congregations increased, he obtained a chapel on Vine-street, near Fifth, for his exclusive use, and a Sabbath-school was organized. At the close of the year the first German Society of the Methodist Episcopal Church consisted of twenty-six members.

In the year 1838 Adam Miller's appointment was to Milford Circuit, Milford being but fourteen miles from

Cincinnati. He was thus nearer to Nast, who aided him in acquiring the German language, and Miller reciprocated this service by taking a deep interest in the new German mission. John Swahlen also began to assist Mr. Nast in Cincinnati. He was a good singer, and was very helpful in conducting meetings. In the fall of this year Mr. Swahlen went to Wheeling on business, and to see what he could do among the Germans there. In two weeks he had formed a class of twenty-four, and, returning to Cincinnati, was licensed to preach by the Quarterly Conference of Wesley Chapel, and sent back to Wheeling to care for the spiritual children God had given him. The next year (1839) he was received on trial in the Pittsburgh Conference, and appointed to Wheeling. God greatly honored his labors, and enabled him in the course of the year to gather in eighty-three members, and to build a church forty feet by forty, the first German church in the denomination. It was dedicated in 1840. The society continued to prosper, reporting in 1877 two hundred and ninety-eight members.

During this conference year a proposition was made to raise funds for publishing a religious paper in the German language. At the two preceding conferences of 1836–37 Mr. Nast had urged, as indispensably necessary to success among the Germans, the publication, in the German language, of some Doctrinal Tracts, of the Wesleyan Catechism, of Fletcher's Appeal, of some of Wesley's sermons, and, as soon as possible, of a German Christian Advocate; and the conference of 1837 had ordered the publication of our Articles of Religion and General Rules, and of the three numbers of the old Wesleyan Catechism.

In February, 1838, Rev. Thomas Dunn, of Waynesbor-

ough, Ohio, made in the "Western Christian Advocate" the proposition to raise $3,000, by $10 subscriptions, for the commencement of a German Christian Advocate. This appeal called forth an immediate and general indorsement by leading men of the Church in different sections of the country — Dr. Charles Elliott, L. L Hamline, J. B. Finley, William Simmons, A. W. Elliott, W. H. Rogers, J. K. Miller, Nathaniel Callender, etc. The person last named reminded the Church, through the "Advocate," that Bishop Emory, deeply interested for the spiritual interests of the German people, had had some plans of great importance in a state of considerable maturity, the development of which his sudden death had prevented.

It is worthy of note that the proposition to reach the German population by this process awakened the liveliest sympathy, not only in the North, East, and West, but also in the South. Rev. William Winans and Rev. B. M. Drake of Mississippi, and Rev. J. B. Anthony, of South Carolina, sent their congratulations, and advocated the enterprise. Mr. Anthony wrote to Mr. Nast:—

"I was much pleased when I saw your appointment to the German people in Ohio, for I know that unless they are more spiritual than the Germans in the Carolinas, they need much the instructions of a Methodist minister. When I read in the 'Advocate' of the proposition to publish a German Methodist paper, I determined (though a poor Methodist traveling preacher) to give something for that purpose. I immediately made inquiry of two other brethren of my conference who speak the German language, and we send you $30, and if you determine to publish Methodist books, we will take at least $50 worth."

So encouraging were the contributions for the pro-

posed German paper that the Agents of the Western Book Concern, Revs. J. F. Wright and L. Swormstedt, with the consent of the Bishops, promised the publication of a German Christian Advocate, to commence in the first week of 1839. The name given to it by the editor was, "The Christian Apologist," the latter word of which title conveys in German the same idea as the English word "Advocate," while "Advocate" in German means something entirely different. Besides, the name "Apologist" reminds the German readers of the first defenders of the Christian faith, who were called Apologists, and their writings against Jewish and heathen attacks "apologies," that is, defenses.

The conversion of C. H. Doering, at Wheeling, and the interest for the German mission awakened in the heart of Rev. Peter Schmucker, were among the most important events of this conference year. Mr. Doering had arrived in Baltimore from Germany in the year 1830, but almost immediately went to Wheeling, Va. Here he fell into the employ of James M. Wheat, Esq., who was a Methodist. At family prayers and at church, under the preaching of Rev. Wesley Browning, the great deep of his heart was broken up, and he was thoroughly converted. Feeling called to preach, he entered upon studies preparatory thereto in Allegheny College, where he remained till the pressing call from Pittsburgh reached him. Peter Schmucker had been for many years a very successful minister in the Lutheran Church in Virginia, but had retired from the ministry, partly on account of loss of health, and partly on account of the great opposition he had to suffer for his untiring zeal in calling sinners to repentance. He took up his residence in Newark, Ohio, and joined the Methodist Episcopal Church as a local preacher. He had

offered Mr. Nast, during the preceding year, his house as one of Nast's preaching places, and now, hearing the Macedonian cry of Mr. Nast to come and help him at a camp-meeting in the immediate neighborhood of Cincinnati, he came and remained, contributing greatly to the success of that year. He was a man anointed with the Holy Ghost, a most persuasive preacher, a sweet singer, a man of deep experience, and an honored and successful pioneer of German Methodism.

The conference year closed in the autumn of 1838 with results not striking, indeed, but yet sufficient to indicate the duty of the Church to continue in this line of holy endeavor. Peter Schmucker now succeeded Mr. Nast as missionary at Cincinnati, and Mr. Nast was made editor of the "Apologist" and of German books.

Relieved of pastoral care and duties, Mr. Nast now occupied his Sabbaths by preaching at places more or less remote from Cincinnati. Lawrenceburgh, in Indiana, a thriving city twenty-five miles from Cincinnati, became an object of special interest to Mr. Nast. The German society here was formed in the spring of 1839 after several visits of Mr. Nast, and J. M. Hofer, a class-leader and exhorter, one of the first converts in Cincinnati, went there as a sort of helper to Mr. Nast, and was soon licensed to preach. In the fall of 1839 Rev. J. Kisling, a German-American, was sent into this field, and traveled very extensively through south-eastern Indiana. Little was accomplished the first year, but the following year several societies were formed, that constituted a thrifty circuit.

Eight or ten Germans had been converted in the city of Pittsburgh, and Mr. Nast, in compliance with an invitation of the Methodist preachers in that city, visited it in the month of October, 1838. While there he

labored constantly and by all methods, to bring souls to Christ, and preached with power and success. He distributed the Articles of Religion and General Rules of the Methodist Episcopal Church. Upon giving an invitation to join the Church on probation, Englehardt Riemenschneider, who had been greatly wrought upon by the Spirit of God, came forward, and twenty followed him, all of whom were enrolled. The German Methodists in Pittsburgh, upon the departure of Mr. Nast, numbered thirty-five, and they were formed into two classes. Rev. J. M. Hartman, who had been converted in Germany among the Wesleyans, who had been for a short time a preacher among the United Brethren, and who was distinguished as a revivalist, was sent to take care of this little flock. He was very successful, and reported at the end of the first year one hundred members. Among these converts was C. J. Koch, afterward editor of the "Christliche Botschafter," and a most influential minister of the Evangelical Association. The next year, however, made sad havoc with these lambs that had been folded in Christ. Hartman was ardent and impulsive, and, falling under the influence of a certain Dr. Keil, was led into communistic errors, and his natural tendencies to fanaticism were fully developed. Many of these young Christians, through the consequent disheartening, fell into spiritual ruin. The defection was considerable, but was measurably retrieved by the wise administration of Mr. Doering, which immediately followed. From Pittsburgh the work soon spread to Alleghany City, and there increased so rapidly that J. Schmidt was appointed, in 1840, to take charge of it.

Mr. Riemenschneider soon removed to Wheeling, and identified himself fully with the work under Mr. Swahlen.

On one occasion he officiated in the absence of the missionary, and was so greatly blessed in doing it that he was led to visit a neighboring settlement of Germans, and repeat his effort at preaching. God sanctioned his course by giving him souls for his hire. He was duly licensed, and, in 1840 sent as missionary to Allen Mission, Ohio, named from a friend who contributed one hundred dollars a year for its support. It proved not very productive soil at first, but at length became one of the permanent appointments of the Church. Mr. Riemenschneider finally took part, as we shall see, in establishing the Methodist Episcopal Church in the Fatherland.

The labors of Messrs. Swahlen and Riemenschneider in the neighborhood of Marietta, gave birth to what was long called the Monroe Mission. This was an important field, seventy miles in length and forty in breadth, embracing Marietta and some of the most mountainous portions of Ohio. A local preacher from within the bounds of the Erie Conference, a German-American, was put in charge of this new mission for a year, and reported one hundred and sixty-five members, of whom one hundred and fifteen were the next year set off to the Marietta Mission, which then became a distinct appointment, under Rev. H. Koeneke. Mr. Koeneke, several years before this date, in Germany, had been converted among the Moravians, and, coming to America, fell into the Wheeling Mission, under Swahlen, and became a class-leader and local preacher. He now became one of the founders of the Methodist German domestic work. Under his administration the old Methodist church building in Marietta was purchased for $800, and a new church also was erected for one of the adjoining societies. In July, 1840, Rev. J. Danker, who had formerly been a Lutheran

minister in charge of two Lutheran Churches at and near Marietta, was appointed to take charge of Monroe Mission. Mr. Danker, because he began to proclaim the necessity of a change of heart, was denounced by some of his people as a heretic and a Methodist, and he was finally driven out of the Lutheran Church, and with forty-two of his flock formed a Methodist society. Mr. Danker subsequently filled various appointments in our Church, and had much fruit as a missionary.

Bishop Soule appointed Rev. N. Callender superintendent of Pittsburgh, Wheeling, and Miami Missions, thus linking all the work in Western Pennsylvania in a sort of district. This was a most happy arrangement, and under it societies sprang up at various points, some of which have become important Churches. By the year 1840 Marietta became self-supporting, and Rev. H. Koeneke was appointed missionary, who reported at the end of the year one hundred and seventy members.

Adam Miller, who had taken a deep interest in the Germans accessible to him from his circuit, and had preached a few times in the German language, in the year 1839 was appointed to labor among the Germans within the Cincinnati and Lebanon Districts of the Ohio Conference—a kind of roving commission. Bishop Soule directed him to seek out the German settlements within this territory, and administer to them the word of life. His success was not great, for the field was too extensive to allow thorough attention to it. Mr. Miller advised the continuance of the mission, but under new conditions, calculated to afford better results. At the next conference Mr. Miller was appointed superintendent of the German missions in the Ohio Conference, and gave vigorous and successful oversight to his great charge.

G. A. Breunig in the year 1840 was sent to Scioto

Mission. He had been converted from Romanism in a remarkable manner, through a Lutheran Christian in the city of Baltimore, and, removing to Detroit, attended the Methodist Church, and in due time was licensed to preach. Then, going to Cincinnati, he aided in the work there till conference, when Bishop Soule gave him this appointment to Scioto. At the close of his first year he reported twenty-two members, and at the close of his term one hundred and thirteen members. His ministry was one of great power, and full of remarkable incidents.

A mission was begun this year (1840) in Louisville, Kentucky, by Peter Schmucker. Mr. Schmucker began the work by preaching on the streets, but in a little while obtained a school-room, and, finally, a small chapel which had been used by the Presbyterians. He was very successful. Hearers were many, persecutions great, but faith abundant. The society that was raised up at the end of the year numbered one hundred, and in the space of three years it became self-supporting, the second of the German societies which became so.

In 1841 the Chester Mission was begun by Mr. Koeneke, as a part of his work at Marietta. It was made a distinct mission at the next session of the Ohio Conference, with an appropriation, and J. Geyer appointed to take charge of it. Mr. Geyer was a spiritual son of Mr. Koeneke, and proved an efficient missionary. At the end of his first year the mission had sixty-six members, and soon a good church was built. This charge was singularly self-helpful from the beginning, and its influence in this respect powerful. It gained many recruits from Romanism.

During the session of the Kentucky Conference of 1841 Peter Schmucker preached daily at Maysville, and a society was organized, which was joined to Louisville,

under Mr. Schmucker's charge. John Bier was given to him as an assistant. Mr. Bier was among the first converts at Pittsburgh, as were also his parents, and he became a local preacher, and, finally, a member of conference. He provided for his own support while at Pittsburgh, and was a faithful and energetic missionary.

The conversion of Ludwig S. Jacoby, in the year 1839, marks an epoch in our German work. He was a young physician, and a man of broad and thorough culture. From his own pen we have the following account of the circumstances attending his conversion. Mr. Jacoby says: "Of a German Methodist Church I had never heard. One evening, however, a young man to whom I gave instruction in English asked me if I would not go with him to the German Methodist Church on Sabbath evening, as it was a real theater—a place of much amusement. At first I had no especial desire to go; but the following Sabbath a number of young persons came to my lodging and urged me to go. Brother Breunig, at that time a local preacher, made his first attempt to preach on that evening. His text was the parable of the prodigal son. I could find nothing to make sport of, excepting his singular expressions and pronunciation—he and I being from different parts of Germany, he had, of course, peculiar provincialisms. His preaching was to me a novelty, as I never had had an idea that a plain, uneducated man would attempt so great an undertaking. I would have been glad to have gone to prayer-meeting on the following Thursday evening. I had an especial anxiety to go, but could not find time, as I was then giving lessons in the evening. The following Sabbath evening I was one of the first in the church, and took my seat not far from the pulpit. Brother Nast preached from 'I am not ashamed of the

Gospel of Christ.' Satan suggested to me that I should look right earnestly at him, to see if I could not make him laugh. I did so, and, instead of making him laugh, became myself an attentive hearer. Among other remarks he made the following: 'There may be a Saul among us whom God will convert into a Paul,' which struck me, and went to my heart. Hitherto I had been immersed in the vices of the world, but now I was brought to reflection. On the following Tuesday evening I went to class-meeting. The union and love which I there found among the people, and the happiness which appeared impressed on every countenance, made me feel solitary and forsaken, and I stood absorbed in reflection until an aged sister asked me why I appeared so sorrowful. I could find no peace or comfort at home, and felt very unhappy wherever I was. On the following Thursday evening I attended prayer-meeting, but my knees refused to bend until one of the brethren prayed that God would grant that sinners might bend their stubborn knees before it should be too late.

"On Friday I was invited to the house of our dear Brother Nast. I soon obtained such confidence in him that I opened to him the whole state of my mind. He directed me to the Lamb of God that taketh away the sins of the world; and after he had given me a most kind exhortation we bowed our knees together before a throne of grace, and he offered up a fervent prayer to God for me; after which I, for the first time, raised my voice in earnest prayer to God for the pardon of my sins. I then left Brother Nast with the firm resolution that henceforth I would forsake the world and wholly devote myself to God. At home I cast myself down, to pray in the name of our Lord Jesus Christ; but as I had pronounced this name a voice within spoke to me

'Thou hypocrite, how canst thou pray in the name of Him on whom thou dost not believe?' But I did not suffer myself to be disturbed. It soon, however, appeared to me as if the room was filled with people charging me with hypocrisy; yet I continued, and from that moment I could pray with confidence in the name of Jesus, because through his name *alone* we can be saved.

"I now commenced tearing myself loose from my former associates, and at the first opportunity, on Monday before Christmas, 1839, I joined the Church during love-feast. As those were called to approach the altar who wished an interest in the prayers of the pious, I did not confer with flesh and blood, and for eight evenings went thither. Twelve days I sought the Lord earnestly. I attended the watch-night. The new year was commenced with prayer, and the children of God sang the songs of Zion, and were filled with joy. I remained in prayer on my knees. I thought that my heart would break under the burden that lay upon me. I sighed for deliverance, and, blessed be God! not in vain. The Lord visited me, and I was blessed with peace and joy in the Holy Ghost. I rose from my knees rejoicing, and embraced heartily my, till then, almost unknown brethren, and joyfully declared that the Lord had delivered me."

In March, 1841, Rev. George C. Light, of the Missouri Conference, came to see Mr. Nast, to impress him with the extent of the German field in St. Louis and together they called on Bishop Morris, and laid the case before him. The Bishop named Mr. Jacoby for the field, and there he went in August, 1841. He found one converted German by the name of Hoffman in the English-speaking Church.

A small Presbyterian church was rented and the

work begun. The congregations were very large from the beginning. Mr. Jacoby also preached in the market-places, and was sometimes mobbed. The German papers assailed him in a very slanderous manner. The work, nevertheless, grew, and on November 22, when he gave the first invitation to join the Church, twenty-two presented themselves. On August 7, 1842, a church, thirty-two feet by fifty, was dedicated. Mr. Jacoby was greatly helped and cheered by his presiding elder, Rev. Wesley Browning, and by the generous counsel and fraternal aid of Nathan Childs, Esq. The visits of John Swahlen, who was at Pinckney Mission, Missouri, and of John M. Hartman, who was at Belleville, Illinois, took away all feeling of loneliness. Pinckney and Belleville, which were contiguous and very extensive fields in the midst of a vast German population, had been entered by Swahlen and Hartman this year, 1841. Hartman usually preached four or five times a week.

Thus far the work had been chiefly in the West, where the largest number of Germans resided, and, as we have seen, it had spread eastward into Pennsylvania, and westward, till it had unfurled its standard beyond the Mississippi.

The New York Conference at its session in 1841 decided to open a mission in New York City, where nearly sixty thousand Germans resided. The following summer Revs. Nathan Callender and Charles H. Doering were ordered to this field by Bishop Roberts. Mr. Callender remained but a short time, and the whole work then devolved on Mr. Doering. Eight Germans came out from the English-speaking Churches to form the nucleus of the great Eastern German work, which was now to have its inception. In the course of six months fifty-seven more had joined, and their little frame meet-

ing-house was crowded. At this time Rev. John C. Lyon came to aid Mr. Doering, and Mr. Lyon took charge of the mission when Mr. Doering went to Pittsburgh to mend the ruin that had been made by the schism of Keil. Mr. Lyon hitherto had been preaching in English, but henceforth devoted himself to the German work. Under his leadership a lot was purchased on Second-street, and the church, yet standing, erected thereon. The building is forty-four by seventy feet, with a good lecture-room and five class-rooms in the basement. It was dedicated to God on May 4, 1843, Bishops Hedding and Morris officiating. Mr. Lyon reported at the dedication one hundred and eighty-seven as having been converted since the beginning, one hundred and thirty of whom were, at the time of the dedication, members or probationers.

At the session of the North Ohio Conference of 1841 a mission was determined upon, and Mr. Riemenschneider transferred from the Ohio Conference to establish it. Rev. D. Binkley, formerly of the Evangelical Association, was appointed to assist him. Their circuit covered the whole northern half of Ohio. The health of the assistant soon failing, Mr. Riemenschneider was left alone with this extensive circuit. In May, 1842, he reported twelve regular appointments, covering a territory three hundred miles in circumference. There were thirty-eight members of the Church, mostly redeemed from Romanism. He remained two years on the circuit, and the foundation of the German work in north Ohio was securely laid

The German work now extended into the South, Rev. William Winans voicing the mind of the Church in the South-west, and speaking also for some pious Germans in New Orleans, who were the fruit of the holy living

and earnest exhortations of one of the converts from Cincinnati, who had removed to New Orleans, and was employed as a hostler. This faithful man held a watch-night at the close of the year 1841, on which occasion several entered into the liberty of the Gospel, and now joined in this petition. Bishop Roberts yielded to their solicitations, and appointed Peter Schmucker missionary to this section of the country. He had immediate success, being greatly aided by the brethren from Cincinnati, all warm in their first love, and by others, whose business in spring and fall led them to New Orleans. A church edifice was erected in a short time, and the society permanently established. Mr. Schmucker's stay was for only a few weeks, but a young local preacher, Charles Bremer by name, was left in charge of the work, and maintained the service thereafter at all seasons, (having become fully acclimated, and not afraid even of yellow fever,) till Mr. Schram was sent there as missionary, from the Missouri Conference, March 1, 1841.

Mr. Ahrens succeeded Schmucker at Louisville. He had come to America in 1838, bearing with him the convictions of early childhood, and great unrest of soul on account of sin. He landed at New Orleans on November 6, and there met a schoolmate who aided him in getting employment, and told him of a curious set of Germans in Cincinnati, who were such fools that they prayed all the time, and neither drank, danced, gambled, nor swore. The thought at once came to the heart of Ahrens that this was the people he wanted to find. By the 2d of May, 1839, he was in Cincinnati, and was received into the house of an old friend, who was not long in telling him that she had found the grace of our Lord Jesus Christ, and knew her sins were forgiven, and that she was abundant in joy and peace. She also

told him she was no longer a Lutheran, but a Methodist. Good influences were now about him, and on August 17, 1839, at a camp-meeting, he found peace in believing. Before long he was himself a Methodist and a missionary. He did good work in Louisville.

In November, 1842, Peter Schmucker went to Evansville, Ind., and began the work there. By January 1st he had received seventeen members. Rev. J. Barth began at about this time a mission in the city of Columbus, Ohio. At his first appointment he had "six hearers, a shower of tears, and a powerful influence of the Holy Spirit." In the evening he had thirty hearers, and soon had the large city school-house filled. He also preached at Delaware, where a society soon sprang up, and at some neighboring places. The work in this vicinity extended also to Madison, where Charles Shelper was appointed missionary; to Chillicothe, where John Bier labored; to Sidney, where John Swahlen was sent; to Dayton, George Bruenig in charge; and to Bucyrus, Benjamin Beemer, preacher. A mission was also commenced this year in South St. Louis, and arrangements made for building a church there.

In the year 1843 Adam Miller was transferred to the Baltimore Conference with a view to a German mission in Baltimore city. He arrived in October, and made Fair Point his chief place of effort. In the course of a year a neat church was dedicated, with a debt of only $300, and about seventy probationers received. From this time the German work in Baltimore has continued an efficient part of the spirited Methodism of that great city. At about the same time L. Giustiniani opened a like work in Philadelphia, but was unfaithful, and after a struggle of a year or two it was suspended. The present work in that city was begun by John C. Lyon in 1845.

In 1844 a mission was opened in Newark, N. J., under John Sauter, then a German local preacher, but afterward one of the chief instruments in founding the Eastern German work. He had already preached some in Rahway and Elizabeth, but with small success, and he came to Newark by advice of English-speaking brethren, and was greatly blessed, laying the foundations of the German work in that city. Another mission was begun at Bloomingdale, New York city, in 1844, the services being held in a hall in Eighth Avenue near Thirty-seventh-street, and within six months sixty persons were received on trial. J. M. Hartman was the missionary.

In the vicinity of Pittsburgh the work also expanded, Brunersburgh, Woodville, Canal Dover, and other places, being opened.

The work at St. Louis had, by the year 1844, extended into Iowa. Mr. Jacoby became presiding elder. J. Mann was sent into Iowa, J. Danker took North St. Louis, and Casper Jost, South St. Louis. Mr. Jost had emigrated from Germany, and settled in Cole County, Mo. Here he passed through many severe struggles of soul, but, guided by the German missionaries, came at last into the light of God's love, Sebastian Barth being his chief helper. He began to preach, was licensed, and was received into the Missouri Conference in 1844, and South St. Louis was his first appointment. Many other fields besides these mentioned were opened, such as Herman, by Charles Koeneke; Versailles, by Sebastian Barth; Beardstown, by Peter Wilkens; Quincy, by Philip Barth, who also took in Burlington, Iowa; Washington, by Bristol.

The Cincinnati District also expanded its work, so that in the latter part of the year 1846 John M. Hartman entered Detroit; J. H. Seddlemeyer, Ann Arbor;

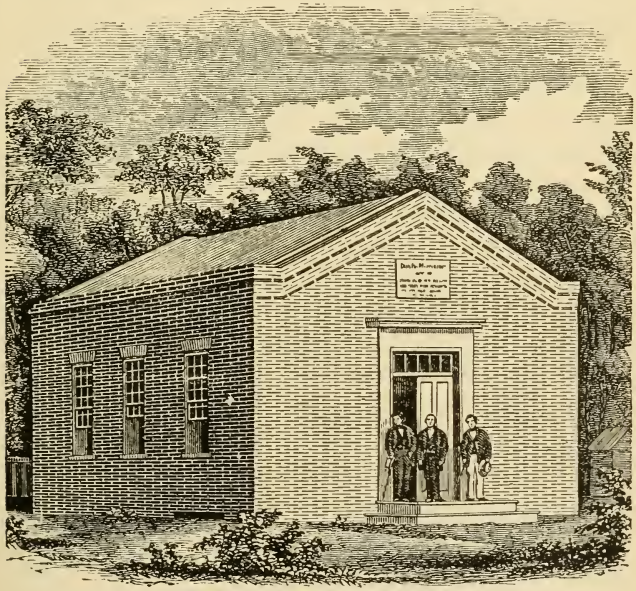
and Ludwig Lacker, St. Joseph; all in Michigan. The work in the city of Cincinnati itself had so grown as to justify the formation of a third German mission. Newport and Covington were also constituted missions, and in one year had a membership of twenty-eight, and a neat church edifice. Defiance and Angola, also, were added to the Cincinnati District. In North Ohio, by the year 1846, Delaware embraced also Galion and Lower Sandusky, while Cleveland and Liverpool became stations. In the same year the work in Indiana extended into Booneville, Charleston, Madison, Rockford, Indianapolis, Laughery, and Brookville.

Under the superintendence of Conrad Eisenmeyer the work was now pressed into Wisconsin. At Milwaukee Casper Jost was the missionary; in Chicago, August Korfhage; in Galena, Henry Nuelsen; and in Dubuque, John Mann.

The work has already gone beyond the compass of this volume, and we are only cataloguing the stations and preachers. We will add a few more Eastern missions, and must then desist. A society was formed in 1846 in Albany, consisting of twenty-three members, but the work was not abiding, and but little of it remains. John J. Graw attempted to form a mission in Schenectady, and, though he found it no easy undertaking, it has since developed into an important Church. In the year 1847 John Sauter entered Buffalo, and began preaching in his own house. At the very beginning the Lord poured out his Spirit, and conversions followed. When Mr. Sauter left the charge in October, 1848, he left a society of thirty-eight, and a convenient church, forty by fifty-five, and every thing in an encouraging condition. From Buffalo he went to Rochester, where he met with similar success. He was thus the founder

of three of our important eastern missions—Newark, Buffalo, and Rochester. In the year 1846, Williamsburg, L. I., became a mission, and Poughkeepsie, N. Y.

The work had now, in fact, covered the land, North, East, South, and West. At the division of the Methodist Episcopal Church, which was consummated at this time, our German work in the far South necessarily became identified with the Methodist Episcopal Church, South, but our work in Missouri chiefly adhered to the Methodist Episcopal Church, and as we had no longer a



FIRST GERMAN CHURCH, CALIFORNIA.

Missouri Conference, this work became a district of the Illinois Conference.

Our sketch has not reached the period when our

German work began on the Pacific coast. Of its early history reports were very meager, if there were, indeed, much to report. In 1856 no members were reported, but there were three missionaries in the field, and the real estate was valued at $17,000. Two years afterward there were but eight members reported, thirty-seven probationers, and four churches, valued at $17,000, under the same number of missionaries. Within three or four years the German work on the coast considerably advanced, and promising missions were established in San Francisco, Oakland, San Jose, Stockton, Los Angeles, and Portland.

5. Literature and Institutions of German Methodism.

The origin of the "Christliche Apologete" has already been noticed, in the chronological order of its occurrence. For the long period of fifty-three years, under the same editor, it continued its career of usefulness, doing heroic and useful work in the defense of Christianity, in inculcating Methodist doctrines, and in advocacy of all the institutions of our Church. Dr. Nast's son succeeded to its editorship in 1892. In 1893 it had a subscription list of over 20,000. To the production of a religious German literature Mr. Nast was untiringly devoted; and the periodicals, books, and tracts in the German language in 1878 sold at the Western Book Concern, occupied thirty-four pages out of one hundred and twenty-eight pages of the catalogue. The "Sunday-school Bell," ordered by the General Conference of 1856, had (1893) a list of 26,922 subscribers; "Haus und Herd," ordered by the General Conference of 1872, was edited till his death in 1895 by Rev. H. Lieb-

hart, D.D. The Berean Lessons were regularly translated and issued in German. Many most excellent books have been produced by the German ministers of this country and Germany, chief among which may be named the elaborate commentary of Dr. Nast and the Dogmatik of Dr. Sulzberger. The Western Book Concern in 1878 published more German works than any other house in the United States, and the stock was greatly enlarged and improved by the publications of the Book House in Germany, always kept on sale.

For a brief period a paper was published in Galveston, Texas, under the title of "Evangelische Apologete," a spicy paper, edited by P. A. Moelling.

The first German Hymn Book was prepared by Messrs. Nast and Schmucker, under direction of the Western Book Agents, and was approved and published in the year 1839.

A convention of German ministers of the Methodist Episcopal Church met in the city of Chicago in the month of June, 1859, and memorialized the General Conference of 1860 to take measures to produce a hymn book better adapted than the existing one for use in this and in foreign countries. The General Conference gave careful consideration to the subject, and appointed a committee consisting of Rev. C. Jost, of New York Conference; Rev. Jacob Rothweiler, of North Ohio Conference; Rev. G. L. Mulfinger, of Rock River Conference; Rev. J. L. Walther, of Illinois Conference; and Rev. J. H. Barth, of South-east Indiana Conference, with Rev. W. Nast, D.D., Chairman. Mr. Walther never met with the committee, having fallen in the battle of Shiloh, he being chaplain of the Fifty-ninth Illinois State Volunteers. The remainder of the committee submitted their manuscript to the General Con-

ference of 1864, by whom it was carefully examined and approved, and the Western Book Agents directed to publish the book, and to publish also a tune book, to be prepared by a committee of the General Conference.

Much attention has been paid by the Germans to their schools of learning. As early as 1852, at the Conference held in Winchester, Ill., the subject was agitated and Rev. Henry F. Koeneke, presiding elder of the Quincy German District, made arrangements to commence a school at Quincy, Ill., for both English and German; but the English department soon overwhelmed the German, and it was resolved to remove the school to another location. This was accomplished in March, 1864, when a school was opened in Warrenton, Mo., to which an orphan asylum was attached. Nine hundred and forty-five acres of land were bought and divided into plots, and sold for the benefit of the institution. By these sales the original cost of the real estate was paid, and an elegant building erected on the premises. The institution was opened under the principalship of Rev. H. Koch, of the South-west German Conference, who still remains at its head. This institution, called "Central Wesleyan College," was very prosperous, and, embracing its endowment, was valued at $100,000. Mr. Keseler kindly pledged $10,000 toward its endowment, provided $15,000 can be raised.

A school was opened, November 23, 1868, at Galena, Ill., and the next year placed under the patronage of the North-west German Conference. It is normal in its character, seeking to furnish Anglo-German teachers for schools and to prepare students for college. It has a good building, upon a fine campus of eleven acres, and in 1878 had six professors, eight tutors, and one hundred and eighty-three students.

But by far the most important schools of the Germans are at Berea, O. In the year 1858 a German department was opened in connection with Baldwin University, at Berea, O., a building having been donated by John Baldwin, Esq., and $10,000 being secured from the Germans toward endowing the department. This department was so very successful that it soon expanded into a college. James Wallace, Esq., donated a building for the college on June 7, 1864, and the college, fully equipped and organized, was incorporated under the title of the "German Wallace College, of Berea, Ohio." A full course of studies was adopted, and, in connection with Baldwin University, by virtue of an agreement, all the students of the college had free access to all regular classes in Baldwin University, and the students of Baldwin University had free access to all regular classes in the German Wallace College. This arrangement made these institutions very efficient for good, and enabled the college to use the German language in all its classes, and, at the same time, afford its students a thorough English education.

In 1864 a biblical department was attached to the college, which has been in successful operation ever since. During nineteen years seventy-five of its students entered the German ministry of the Church, and many others took honorable positions in other professions.

The success of this enterprise in its earlier stages was largely due to the energy and zeal of Rev. Jacob Rothweiler, aided by Rev. John Wheeler, D.D., President of Baldwin University. Mr. Rothweiler, though burdened with classes to be instructed by him, succeeded in collecting within eight years more than $60,000 for the institution.

In 1872 another German college was organized in connection with the "Iowa Wesleyan University," at Mount Pleasant, Ia. It had a prosperous beginning, showing about $30,000 of assets.

Thus far German Methodists had shown commendable liberality to all these institutions. Ninety per cent. of all moneys expended for them had been paid by German Methodists, only ten per cent. coming from the English-speaking people.

The Rev. Fred. Munz, President of the German College in Mount Pleasant, Ia., prepared for publication in the "Apologete" in 1893 a table of statistics concerning the German colleges in connection with the Methodist Episcopal Church. From this we find that there were at that time six colleges, as follows: Central Wesleyan, Warrenton, Mo., founded in 1864; German Wallace, Berea, O., founded in 1864; German College, Mount Pleasant, Ia., 1873; Blinn Memorial College, Brenham, Tex., 1883; St. Paul's College, St. Paul Park, Minn., 1889; Charles City College, Charles City, Ia., 1891. The total number of students in these six colleges was 860. The value of the property was $268,000; the endowment was $236,362. Four of these institutions were entirely free from debt, while the debt on the two others amounted to but $21,000.

During the late civil war, and even before that time, many German Methodists felt the need of a home for orphan children in the Methodist Episcopal Church. This induced a benevolent friend, in the year 1863, to purchase property for the purpose of establishing an orphan asylum at Berea, O. He then called upon the German friends to aid in paying for it, and within six weeks from the time the call was made an amount

was obtained by voluntary gift sufficient to pay for the property, so that, early in 1864, the home was opened, and orphans were received and cared for. The asylum was then duly incorporated under the title of the "German Methodist Orphan Asylum of Berea, Ohio." God's blessing has signally rested upon this institution, which has the honor of being the first orphan asylum of the Methodist Episcopal Church in the United States. For its support it puts its trust in God and relies upon the voluntary contributions of its friends, and thus far these have not failed.

A second orphan asylum was organized in connection with the Central Wesleyan College, at Warrenton, Mo., soon after the one in Berea, O., was established, and this institution also has been in active operation up to this present time.

John H. Ockershausen, Esq., of New York City, in the centennial year of Methodism made a thank-offering of $25,000 for the purpose of establishing an Emigrant Home in the City of New York. Here many newly arrived Germans found shelter, food, and rest, and, best of all, the Saviour of their souls. The institution, however, gave way beneath the financial distress of later years, and in April, 1877, the property was sold, realizing the original donation.

The Germans entered heartily and naturally into the Deaconess work of the Church when it was projected by the General Conference of 1884. They were already familiar with the methods and spirit of this department of work in the Fatherland. They established a German Deaconess Institute at Chicago, in charge of Miss Margaretha Dryer, and the German Deaconess Institute, at Amsterdam, N. Y., under Rev. Carl Stoecker.

6. Organization and Representation.

In 1844, by order of the General Conference, the German missions within the bounds of the conferences where they were most numerous were formed into presiding elders' districts. This was thought necessary to the wise supervision of them, and especially to the examination and licensing of German candidates for the ministry, now becoming quite numerous. There were two such districts formed in the Ohio Conference, of which C. H. Doering and Peter Schmucker respectively were presiding elders. The missions in Missouri and Illinois were formed into a district, but after the secession of the Church, South, this district, as already stated, was connected with the Illinois Conference, and divided into two districts, over one of which Dr. Nast presided, and over the other L. S. Jacoby presided. In 1849 the eastern work was formed into a district, over which John C. Lyon was appointed to preside. In 1847, ten years from the beginning of the work, there were 6 districts, 62 missions, 75 missionaries, 4,385 members, 75 Sunday-schools, 383 teachers, 2,200 scholars, 56 churches, and 19 parsonages.

To a work so extensive as this the right of representation in the General Conference was cheerfully conceded, and Drs. Nast and Jacoby appeared in 1848 as the first German delegates to that body. Modest in their bearing, and with small demands, they attracted but little more attention than any of the other delegates.

In 1852, at the General Conference at Boston, there were three German delegates on the floor: Wm. Nast, J. C. Lyon, and Philip Kuhl. The German preachers of the Ohio Conference had petitioned to be formed into

a German Annual Conference, but, after a patient and careful consideration of the subject, their request was denied, but the preachers were distributed into five districts, each of which was connected with an annual conference, namely: Ohio, South-east Indiana, Illinois, Rock River, and New York.

One of the good fruits of the General Conference session was the formation of a small society in the city of Boston, the result of the preaching and other efforts of the German delegates. Christian F. Grimm became its pastor, and it has developed into a thrifty Church.

The New York Conference in 1856 failed to concede to the German members of the body a delegate to the ensuing General Conference; but the other four conferences did so, and Dr. Nast, G. L. Mulfinger, John Kisling, and Philip Kuhl appeared as delegates, but no special action was secured. In 1860 there were five German delegates to the General Conference, and an earnest effort, backed by all the influence of the Cincinnati Conference, was made to authorize the formation of a German Annual Conference, but the General Conference decided to lay the matter over till the demand for it should be more urgent and general; and the other eight conferences in which German work existed, having expressed no wish in the case, were specially requested to consider the proposition.

The great results of the session of 1860 as far as the German work is considered, were the authorization of the new German Hymn Book, already spoken of, granting the editor of the "Apologist" assistance, and giving favorable consideration to a German Missionary Advocate, though the periodical was not actually authorized.

In 1864 the effort to obtain German conferences was at last successful. The Germans were now a unit for

the movement, and many of the English-speaking delegates began to see the great importance of the measure. This state of things had been brought about by the appointment in some of the conferences of presiding elders not conversant with the German language, and who were unsatisfactory in other respects to the German preachers and congregations. These appointments were doubtless made with a sincere purpose to give unity to the work, and perhaps from unfounded apprehensions that the existing policy of separation was tending toward secession. At all events it wrought, as an unexpected result, the formation of German annual conferences.

Three conferences were ordered, to be styled respectively, the North-west, the South-west, and the Central German Conferences. These embraced all the German work, except that within the New York Conference and in California, which remained as before this action. The Bishops were, however, authorized to organize the eastern work into a conference should it acquire such proportions during the quadrennium as to justify it.

On August 24, 1864, Bishop Morris proceeded to organize the Central German Conference in the Race-street Church, Cincinnati. Seventy-six preachers received appointments to a membership of 8,015, arranged in five districts, namely: North Ohio, Michigan, Cincinnati, Ohio, Indianapolis and Evansville Districts. The Church property of the Conference was valued at $258,141. The North-west Conference was organized at Galena on September 7, 1864, by Bishop Scott. Sixty-four preachers were appointed to a membership of 4,474, and the Church property was valued at $132,900. The South-west German Conference was organized at St. Louis, by Bishop Janes, September 29, 1864, seventy preachers being appointed to a member-

ship of 5,376, holding property valued at $194,910. We aggregate these in the following table:—

Conferences.	Preachers Stationed.	Members.	Property.
Central German....	76	8,015	$258,141
North-west German	64	4,474	132,900
South-west German..	70	5,376	194,910
Total.....	210	17,865	$584,951

The East German was not organized until April, 1866. The first session met in Second-street Church, New York, Bishop Janes presiding, twenty-eight preachers being stationed on two districts, namely, New York and Philadelphia, having 2,428 members.

At the General Conference of 1872 the Chicago German Conference was ordered, being constituted mainly from the southern part of the North-west German Conference. It was organized in the Maxwell-st. Church, Chicago, by Bishop Janes, on September 19, 1872. Forty-eight preachers were stationed over a membership of 4,201, and they held Church property valued at $255,550. The same General Conference authorized the Texas Conference to be divided into two or more conferences during the four years if two thirds of the members of the conference and the bishop presiding should approve. At the session of the Texas Conference held at Galveston, January 8, 1873, Bishop Wiley presiding, the conference resolved to divide into three conferences, one of which should be German, to hold its first session in Industry. The districts were accordingly so arranged, and the conference met, as provided for, Bishop Bowman presiding, on January 15, 1874. Sixteen preachers were stationed, and 511 members were reported, possessing Church property valued at $17,950.

The General Conference of 1876 permitted the South-

west German Conference to divide during the quadrennium into two conferences, if the expansion of the work required it. At the session of 1878 the South-west German Conference did so divide, one conference taking the name of Western German (changed to West German in 1880), and the other St. Louis German. In 1886 part of the North-west German Conference became a separate conference, with the name of North German —changed in 1889 to Northern German. The German work in California was organized as a Mission Conference in 1888, and as an Annual Conference four years later. There is also a Mission Conference on the North Pacific coast. The following table exhibits the present condition (1895) of the German work in the United States :

CONFERENCES.	Traveling Preachers.	Members and Probat'ners.	Value of Church Property.	Sunday-Schools.	Sunday-School Scholars.	Officers and Teachers.	Missionary Collections.
Calif'nia German	18	962	$118,965	19	984	184	$818
Central German.	143	14,909	1,020,545	161	12,616	2,491	7,998
Chicago German.	94	8,762	533,000	119	7,626	1,559	4,230
East German....	59	5,407	824,400	69	8,133	1,126	7,120
Northern German	72	5,503	317,725	108	4,790	1,263	2,145
N. W. German..	60	4,649	168,700	92	4,192	1,011	2,735
St. Louis German	135	11,330	639,900	160	10,239	2,044	6,293
Southern German	37	2,293	116,640	44	1,978	392	1,484
West German...	102	6,400	318,860	138	6,291	1,454	3,920
North Pacific German Mission	18	846	70,075	23	694	159	569
Total.....	738	61,061	4,128,810	933	57,543	11,683	37,312

Let our readers contrast this with the beginning of the work—one lone missionary but half sustained by a discouraged Church. Nor does the above statement take into account the great work in the Fatherland. Can even unbelief inquire longer, " Do missions pay ? "

7. Voices from Across the Ocean.

"For a century past the life and power of evangelical religion had been nearly extinct in Germany. It remained only with a few small communities and a few individuals. The great mass of the German people, the higher, middle, and lower classes, became skeptical after the French Revolution of 1789, which swept over Europe. A generation passed away in a trial of the French infidel philosophy, and the heart of Germany yearned for something better. In feeling for this better something — for GOD — Rationalism naturally sprung from the preceding infidel philosophy. Another generation passed away in experimenting on Rationalistic Christianity; and the consequence was, that the heart of Germany yearned for something in religion that it could feel and know.

"While this state of the German mind was in process of forming, a few of the most learned and religious men in the Universities and principal Churches had dug down to the fountains of living water, and caused the streams to flow out; but they were perturbed by the dregs of a Rationalistic Christianity. Yet they prepared the mind and heart of Germany for a better day.

"Concurrent with this internal movement in Germany was a wonderful, but, for a time unexplained, movement going on in the United States. The children of Germany were flocking to our shores and mixing with our people. It pleased God to move the hearts of thousands of them, and they became not only thoroughly awakened but thoroughly converted. Among them were men of strength, some of education, and many of great enterprise and self-denial. All these converts immediately began to report by letters, to their kindred in Germany

the wonderful work of God which they had seen and experienced among us."

Thus the matter is stated in the Thirty-second Annual Report of the Missionary Society. At a later date, referring to the reactionary influence of the converted Germans of the United States, the Reports say, "Every letter is a missionary."

8. Prospecting in Germany.

That a deputation should go to Germany for the purpose of ascertaining whether there could be found any opening for evangelistic labors there, became the general desire of the German Methodist societies in the United States. Accordingly, in the year 1844 Rev. William Nast was authorized to visit Germany and inspect its condition, with a view to the founding of a mission there by the Methodist Episcopal Church. He met a cold reception. The State Church was asserting its highest claims, and little encouragement was given that a Methodist mission from the United States would be in the least tolerated.

At this time Johannes Ronge, a recusant Catholic priest, who had published a letter against the exhibition of the "holy coat" of Treves, was proclaiming to multitudes in Würtemberg a liberal theology and democratic principles. He was, in fact, stirring up all Germany The excitement was very great, and in it Mr. Nast discerned the absence of vital religion, and the presence of an all-pervading sense of need, expressed by the eagerness of the people to hear any thing that promised them light and hope. He saw that Ronge and his collaborators were answering the cry for bread by the gift of a stone—disguised Rationalism, and not the Gospel of Christ, being the substance of their discourses.

He would gladly have preached the unadulterated word to the people, but was not allowed to do so.

Rev. Christopher G. Muller, of the Wesleyan Missionary Society of England, was also laboring at Winnenden in Würtemberg. Mr. Muller had fled from Germany to England in the twentieth year of his age, to escape military duty under the rule of Napoleon Bonaparte, and had been converted to God and become a local preacher. After twenty-five years' absence—namely, in 1830—he returned to his native Würtemberg, and at Winnenden began to testify to the saving grace of the Lord Jesus Christ as experienced by him in England, and with great earnestness to preach the necessity of conversion. A considerable number of hearers gathered about him, and many of them were awakened and converted. These he formed into classes, after the true Wesleyan type. He also organized a Sabbath-school in his father's house, and sought to lead the children to Christ. Mr. Muller's labors, after progressing successfully for a season, were suspended by the necessity of his returning to England to attend to some personal affairs. His spiritual children were filled with solicitude, and cried to the great Shepherd for a suitable pastor. They also petitioned the Wesleyan Mis sionary authorities in London to send Mr. Muller back to them as a missionary, and they begged him to consent to the appointment. To the great joy of the people, in a few months he responded to this call, and in the year 1831 entered afresh upon his great work.

In 1833 he reported to the Wesleyan Missionary Society that there were villages where all the inhabitants came to the meetings, and that in some places he was detained till ten and eleven o'clock at night after meetings for religious conversation; that new doors were every-where

opened to him, many of which he could not enter. His statistics at this time gave thirteen class-leaders and seven exhorters.

In 1835, when William Nast was converted, Muller had gathered three hundred and twenty-six members, and had twenty-three exhorters to assist him. In 1839 the number of members had increased to six hundred, and sixty assistants were employed. From this period the statistics appear in the British Minutes. All this had been accomplished despite the fact that he was permitted to labor only where, when, and in such manner, as the clergy of the State Church allowed; often being persecuted and threatened with imprisonment.

In 1842 Francis Neulsen, a local preacher from Cincinnati, visited Germany to see his friends, and went to Winnenden, where he spent two days witnessing the zeal and success of Muller, but lamenting the restraints that were around him. In 1844, Mr. Nast found the crowds at Muller's meetings so great that there was no room for kneeling, and their shadows rendered the rooms in which they met dark. Their experiences were just like those of Germans in the United States, even to the enjoyment of entire sanctification.

Between Muller and Ronge there was the greatest possible contrast, and Mr. Nast, after a full and loving conference with Mr. Muller, concluded that, for the present at least, this pious and energetic brother could fill all the openings for evangelistic work to be found in Germany.

In time Mr. Muller's arduous and unceasing labors began seriously to undermine his health, and he was no longer able to work as aforetime. Slowly but steadily he failed in strength. A distressing asthma set in, and by 1852 his voice was seldom heard in preaching. In

1853 Gotlieb Steinle was sent by the Wesleyan Missionary Society to be his helper. There were then in the work sixty-seven appointments, twenty local preachers, and eleven hundred members. As Muller approached the tomb the triumphs of his soul were complete, and in a blaze of glory he passed through the gate of death March 17, 1858. In 1859 Dr. Lythe was sent out as his successor, and the good work has continued to this day.

The year 1848 is memorable for the great revolutions that swept over Europe, beginning in France, but shaking also Germany to its very center, and destroying the absoluteness of its government. Greater freedom of thought and expression was indulged throughout the Continent than ever before, and the civil and religious freedom of the world was materially advanced. The princes of Germany yielded to the demands of the people. The diet, holding its session at that time in Frankfort-on-the-Main, proclaimed full religious liberty for Germany, and the glad news of this event was soon brought to America. However, when the terror of the revolution had passed away, and the crown seemed once more to rest securely on his head, the monarch so interpreted the decree of liberty as to restrict it to recognized denominations—that is, Lutheran and Catholic only—not embracing the "sects." But toleration had, nevertheless, made a substantial advance, the reversal of which neither emperors nor diets could bring about.

The General Conference of the Methodist Episcopal Church this year (1848) held its session in Pittsburgh, and, as we have seen, Messrs. Nast and Jacoby were delegates to it. They hastened to bring this new state of affairs in Germany before the Bishops and the Church, and especially before the missionary authorities. A year more, however, elapsed before sufficient quiet had been restored

in Germany to justify the commencement of a mission there by us, and before the Church was fully prepared to enter this newly-opened field.

9. Laying the Foundations.

At the Annual Meeting in May, 1849, the Board of Managers and the General Committee of the Missionary Society of the Methodist Episcopal Church made arrangements for the establishment of the mission, requesting the Bishops to appoint two missionaries to Germany; and Ludwig S. Jacoby was accordingly appointed by Bishop Morris. At the time of his appointment, in June, 1849, Mr. Jacoby was presiding elder of Quincy German District, Illinois. Work-worn and weary, he had been quite ill for some time previous, and he was purposing to take a location for much-needed rest. He, therefore, felt inclined not to accept the call, but yielded to the persuasion of his German friends, asking only that he might remain in the United States until the session of his conference in the following September. He left New York in the steamer "Herman" October 20, 1849, and arrived in Bremen November 7. The letter of instructions from Bishop Morris directed him to begin work either in Bremen or Hamburg, two of the four free cities of Germany. Mr. Jacoby selected Bremen.

The utter disregard of the Sabbath that every-where prevailed vexed his soul, and made him long for America. He found great difficulty in obtaining a place in which to preach. While searching for a hall he examined one in which the Baptists had held meetings, and there became acquainted with a member of the Brothers' Society, who invited him to meet a little company of friends on Sunday evening at his house.

Rev. Ludwig S. Jacoby.

He accepted, and, accordingly, his first sermon in Germany was preached at a place some twenty miles distant from Bremen, on December 9, 1849. A great impression was made, and he was invited to Achin; but the inhabitants there gave him no attention, being absorbed in worldly pleasures and Sabbath desecration. He began to fear that his mission was impracticable, but God soon taught him the weakness of his faith.

The fact that a missionary from America, in the person of a Methodist preacher, had arrived in Germany, soon became noised abroad, and awakened indignant resentment. The defection of any man from the Church of his fathers was incomprehensible to Germans, but how any should suppose that erudite, Christian Germany should need missionaries was a marvel.

During Mr. Jacoby's absence some gentlemen called, expressing to his wife a desire to become acquainted with her husband, and that he should secure the Krameramthaus in which to hold services. On Mr. Jacoby's return he applied for it, but was refused. Afterward, going into a store to buy clothing—the store, as it happened, of the President of the Trustees of the Krameramthaus—he was asked if he were not the person who applied for the hall, and on being answered affirmatively, the tradesman, after a little conversation, said to him, "You shall have it, sir." The rent was three rix dollars a Sabbath. It is needless to say that Mr. Jacoby rejoiced at this providential provision for worship, and occupied the hall on the following Sabbath evening—December 23, 1849. The hall would seat an audience of four hundred persons, and it was so crowded on this occasion that the preacher had difficulty in reaching the stand. His text was 1 Tim. ii, 4: "Who will have all men to be saved, and to come unto the knowledge of the truth."

The congregation steadily increased each Sabbath till a more capacious hall was required, and one in the same building, having double the capacity of the first, holding eight hundred persons, was accordingly obtained.

The second sermon in Bremen was preached on Christmas afternoon, the text being Isa. ix, 6. Thenceforward preaching was held at the Krameramthaus every Sunday evening. Such was the health of Mr. Jacoby that he could not endure the delivery of more than one sermon a day. He rented a private house for social meetings, as the hall could not be obtained on the week-day evenings, opening his own residence also for a similar purpose.

Preaching was also begun at Buntenthorsteinweg, a suburb of Bremen where the lowest classes of the people reside, and their unruly conduct often interrupted the sermons. Mr. Jacoby also went to Baden, some fifteen English miles distant, and preached to large congregations in a school-house there. He was abundant in labors, though in such feeble health. A zealous brother, E. C. Poppe, who joined him, and acted as helper and colporteur, was a great relief to him. But he begged the Missionary Society for reinforcements.

The word preached speedily took effect, and souls were awakened and converted. Many of these remained in the Churches to which they already belonged, making, however, public confession of the new life into which they had been quickened. On Easter Sunday, 1850, a class was organized, consisting of twenty-one converted souls. On the same day the sacrament of the Lord's Supper was for the first time administered to the infant society, and the first love-feast was held the next evening. On May 21, 1850, the first quarterly conference was held. Mr. Jacoby considered this the birthday of the mission.

Thus Bremen became the center and source of the mission work in Germany and Switzerland. Success was uninterrupted until Pastor Dulon, a worldly and political clergyman, began opposition meetings, drew away the people, and by his influence injured the Sabbath-school

One of the remarkable phenomena of these times, showing the extent of the demand for books, was the readiness with which the prominent publishing house of J. G. Heyse undertook the publishing for the mission.

Even as early as this date a thousand Methodist Hymn Books had been sold in Germany—our standard book, with additions—besides many tracts, and some copies of Wesley's Sermons. The editions were entirely exhausted in two years. May 21, 1850, is distinguished for the first issue of a Methodist religious journal in Germany, "Der Evangelist." This important project was secured, notwithstanding the hesitation of the Board, chiefly through the generosity of the brothers Charles J. and Henry J. Baker, who furnished means to meet the expenses of the first year. The paper began with 200 subscribers in Bremen, and a small number in America, and continues to do noble work for evangelical Christianity in Germany, having at the present time about 12,000 subscribers.

At about the same time Christian Feltman opened a library, and loaned books without charge, hoping thereby to spread a knowledge of evangelical Christianity.

The work had already so increased upon the hands of Mr. Jacoby that he called importunately for help. Hanover, Oldenburg, and the suburbs of Bremen generally, urgently demanded his services, but he was too feeble to respond in any large measure. As the following programme will show, his regular meetings left him no

time or strength to meet other calls. On Sunday afternoon at three o'clock a class met at his own house; on Sunday evening there was preaching at the Krameramthaus; on Monday evening, a prayer-meeting at his own house; on Wednesday evening, preaching at the Krameramthaus; on Thursday evening, a prayer-meeting at Doventhor; on Friday evening, preaching at Buntenthorsteinweg; on Saturday evening, a prayer-meeting at Stephanithor. He excused himself from the Thursday and Saturday evening meetings, but was unfailing in his attendance at the others. Relief was imperatively necessary.

Rev. Charles H. Doering, then a pastor in New York city, and Rev. Louis Nippert, who was laboring among the Germans of Ohio, were accordingly appointed to assist him. They arrived in Germany on June 7, 1850, having been accompanied on their voyage by Rev. John M'Clintock, D.D. They were received with open arms. On the day following their arrival, Mr. Nippert preached his first sermon in the mission at a country place two miles from Bremen, on the open floor of a farm-house. Great crowds, anxious to see and hear, filled all the vacant space. On one side were horses and pigs, on the other bellowing cows, while overhead were flying and cackling hens. It was a strange scene to the preacher, but the congregation, not in the least disturbed, listened with the greatest attention.

On the Sabbath after their arrival Dr. M'Clintock preached, in the parlor of the American consul, probably the first English Methodist sermon ever delivered in Bremen. Mr. Doering preached on the same Sabbath evening, in the Krameramthaus, to a crowded and attentive congregation. On the following Monday evening a missionary meeting was held, at which Mr. Jacoby

gave an account of our mission in Africa. A brother stood at the door and received the contributions, which amounted to five dollars, afterward increased by voluntary gifts. This was, probably, the first collection ever taken for Methodist Episcopal missions in Germany.

The Sabbath-school, as it exists in the United States, was not at this time introduced into Germany, if we may except a few schools, and they chiefly of the United Brethren. On the Sabbath, June 16, 1850, one was opened in the city of Bremen by our missionaries. Eighty children were present at the first session. The institution met with such favor that the number soon increased to three hundred. Wherever our work spread the Sunday-school went with it, and was every-where hailed with delight. Lutherans, alarmed that Methodism should be gathering the children so largely under its influence, soon adopted these schools, and, accordingly, they are now organized throughout Germany The second school was opened at Buntenthorsteinweg.

A circuit was now formed in and around Bremen, having fifteen appointments, such as Bremerhaven, Vegesack, Hastedt, etc. To this Messrs. Doering and Nippert were assigned, while Mr. Jacoby retained the charge of affairs in Bremen. All the peculiarities of Methodism were fearlessly adopted, and the work prosecuted in genuine Methodistic style. Earnest extempore preaching, hearty and lively singing, prayer with bold responses, class-meetings and out-door meetings, all became known in Germany. Letters from converts in the United States, sometimes read in public assemblies, and occasionally even from State Church pulpits, served to fan the flame. The converts in the mission were active. Some were engaged as colporteurs, and in August, 1850, Wessel Fiege was licensed as exhorter

the first license granted in the mission. Mr. Jacoby remarked at the time it was granted that at no distant day capable preachers would be sent from Germany to America, a prophecy which has long since been abundantly fulfilled.

Mr. Jacoby now visited South Germany, where he attended the Peace Congress held in Frankfort. He also visited Muller, and they rejoiced together in the triumphs of experimental religion through the labors of them both. Muller agreed to adopt our Hymn Book, and they proposed to repeat these fraternal conferences. Mr. Jacoby preached to a multitude so great that the burgomaster was induced to put the church at his service. Here, too, he met a lady whose soul had been stirred by the epistolary exhortations of her three children, who had been converted in Poughkeepsie, New York.

The watch-night of December 31, 1850, was the first ever held in Germany. The lesser hall of the Kramer-amthaus was the place of assemblage, while a ball was going on in the hall immediately above them. At the opening of the meeting Mr. Doering preached, and Mr. Nippert exhorted, and it was intended that the Lord's Supper should be administered after the crowd was gone, for it was supposed the multitude could not be detained after the first preaching. The congregation, however, increased as the hours passed, attracting its increase from the ball-room. To this crowd Mr. Jacoby then preached, and Mr. Nippert again exhorted. The ears of the multitude were unaccustomed to so much directness and earnestness on the part of ministers, and were greatly impressed by it. It was a very solemn and glorious season. Germany was beginning already to be quite aware of the presence of Methodism in her midst.

10. Persecutions and Progress.

As might have been expected, intense opposition arose against these innovators. Pamphlets were written against them, in which they were accused of foul heresies and the most absurd pretenses. Class-meetings and camp-meetings especially were held up to ridicule, and frequently mobs assailed the missionaries. At Vegesack, a town belonging to Bremen, the hall in which Mr. Doering was preaching, to a crowded congregation, was attacked. The mob, instigated by the State clergymen, and infuriated by strong drink which had been freely distributed among them, stoned the building till every window was broken. Neither the preacher nor any of the congregation was hurt, though the missiles flew in every direction through the hall. The State minister inveighed against the missionaries, and threatened that such children as should enter the Methodist Sunday-school would be denied confirmation; yet at the opening of the school there were forty children present. Threats of further violence were often repeated, and the Senator of Bremen was petitioned to suppress the missionaries and the Sunday-school. The Senator replied that he saw no reason for interference, and henceforth a police force was present at these meetings, adequate for the protection of the worshipers.

At Bremerhaven, a place filled with low dens and the vilest inns, a Sunday school was commenced with fifteen children, that grew by the second session to one hundred and thirty. Like successes were gained nearly every-where. Prosperity was more than equal to the opposition.

Similar persecutions met the missionaries in the Grand Duchy of Saxe-Weimar, and in the Kingdom of

Hanover and the Duchy of Brunswick. In the latter place the congregations were especially large, and the conversions numerous, but many times the missionaries barely escaped imprisonment. In one town where Mr Nippert had made an appointment, as he was approaching the place with a colporteur a mob met them with kettles and drums, and, assailing their persons with violence, tore off their clothing, and threw the colporteur into the ditch, and Mr. Nippert was commanded to depart, and forbidden to enter the region again. Twenty years afterward the funeral of the leader of this mob was proceeding along this same highway, when the hearse was accidentally upset at this very place, and the coffin thrown into the ditch, close to the spot where the colporteur was thrown. So striking a coincidence could not occur without arousing in many minds the thought that it might, perchance, be retributive.

We have already said that the Parliament had ordained complete religious liberty, but the influence of the revolution gradually passed away, and this liberty was no longer conceded. Only in the Grand Duchy of Oldenburg, and the free cities of Germany, were our missionaries at full liberty to preach the Gospel and form congregations.

In the year 1849 a young man named Erhardt Wunderlich left Saxe-Weimar for America. Going to Dayton, Ohio, he fell among Methodists, and was converted to God. He wrote to his mother, telling her he would now remain in the United States, but she persuaded him of the necessity of his return to Germany. On September 1, 1850, he again reached his native land, where he began to witness for Jesus, and very soon anxious souls sought his counsel and help. It was not long before crowds came out to hear his exhortations. Among

the converts with which he was honored was his aged mother, who, years afterward, departed to heaven in Christian triumph. His brothers were also converted, and one of them began to preach. These movements aroused a storm of opposition, and Erhardt was forbidden to preach, but, persisting in it, was fined. He was brought before magistrates, banished from some places, and imprisoned in others. At one place where he was confined three infidels were his fellow-prisoners, who thought it strange indeed that they should be in prison because they did not pray, and he should be imprisoned because he had prayed too much. The fire of opposition finally became so hot for Mr. Wunderlich that, by advice of Mr. Jacoby, he returned to the United States, leaving the work so auspiciously begun by him in charge of his brother. It was well sustained, though Friedrich had to pay a fine of ten dollars for every meeting he held. In some instances, refusing to pay the fine. his cows were seized and sold at auction. The work still abides, and Erhardt Wunderlich is yet a faithful and successful minister to the people who have left the Fatherland for a home in the United States. He was received on probation in the Ohio Conference in 1853. Many of the people followed him to America, most of whom settled near Wheeling, and formed a society there. In February, 1851, Mr. Jacoby visited Saxe-Weimar, and rejoiced at the flame that was yet burning there. There were then one hundred and thirty members, organized into nine classes. The work is remarkable for the number of preachers that were produced by it besides Mr. Wunderlich.

Persecution did not stay the progress of the work, and reinforcements were again needed. Rev. E. Riemenschneider and Rev. H. Nuelsen were sent from the

United States to strengthen the force in the field. They arrived in 1851, the former in April and the latter in June. The work was now rearranged: Mr. Doering went to Hamburg, Mr. Riemenschneider to Frankfort-on-the-Main, Mr. Nippert to Heilbronn, Würtemberg; Mr. Jacoby remained at head-quarters in Bremen, which was separated from the circuit, and Mr. Nuelsen had the circuit in and about Bremen.

At Frankfort Mr. Riemenschneider, after two months, was permitted to hold meetings. He began to do so in his own dwelling, and soon had a hundred or more hearers. The other tenants of the house objected to the noise made by the singing and preaching, and the meetings were necessarily suspended. He also began meetings near Giessen, in Hesse-Darmstadt. At the latter place he was invited to hold meetings at the house of a Mr. Miller. The burgomaster, the schoolmaster, the deacons of the Church, and other notables, attended. A *gendarme* asked for his passport, and, not being able to produce it, he was thrown into prison, where he remained all night. The next day he was brought before a magistrate, and was ordered forthwith to leave the dukedom. At the same time his tracts were confiscated, read by the officials, and submitted to the inspection of the clergyman of the village. It was decided to return them to Mr. Riemenschneider. The officers charged with this duty of returning them begged some of them for personal perusal. So the truth was scattered in unexpected ways.

Prohibition of meetings was so general that Mr. Riemenschneider's labors were confined mostly to Frankfort and its environs. At Friedericksdorf, a colony of French refugees, he found a warm reception from French Protestant families. Twenty-five years before this these

people had been converted under the labors of a clergyman from French Switzerland.

Mr. Nippert, though greatly embarrassed by the State Church authorities, without whose consent he could do nothing, had access to eight places. In Heilbronn itself no hinderances were laid in his way. The State clergyman was friendly, and the missionary occupied a spacious room that became all too strait for those who came to hear him, and the royal barracks were then opened to him. Souls were at once converted, and a class of ten was formed, the nucleus of the coming Church. At Eichelberg, four leagues from Heilbronn, the congregations were also large, too large for any room in the place to contain, and therefore assembled in the open air. Awakened and seeking souls soon presented themselves here also. This was also true of the whole surrounding country.

11. Annual Meetings and Conferences.

The first Annual Meeting was held in Bremen from the 11th to the 17th of March, 1852. All such meetings continued to be held each year in Bremen till 1859. The five missionaries were present at this first meeting, and so greatly rejoicing in the raising up of native helpers that they resolved it was not necessary to ask for more missionaries from the United States, though they advised an appropriation for one, should it afterward appear that they would require him. They reported two hundred and thirty-two members of the Church, and five hundred and eighty-two children in the Sunday-schools. In 1856 there were ten ministers in the field, and as many helpers, and the work had been extended to Berlin and into Switzerland. There were five hundred and thirty-seven members, fifteen Sun-

day-schools, and one thousand one hundred and eight scholars.

These years continued to be years of persecution. Louis Wallon, Jun., was sent to Heilbronn in 1852, and in November, soon after entering upon his work, was arrested and cast into prison. Being discharged, he again entered upon his ministry, and continued in it till February 1854, when he was again arrested and imprisoned, and finally expelled from the country. He came to the United States, and is at present a presiding elder of the East German Conference.

Ernst Mann, who had been converted in Bremen, had preached in Bavaria, at Pirmasenz, his native town, with success, and in Alsace, then belonging to France, was thrown into prison, where he lay seven weeks, and was then banished. Happily these trials at about this time ceased, for the mission had established its right to exist.

By request of the Missionary Board Mr. Jacoby attended the General Conference, held in May, 1856, at Indianapolis, and contributed largely to the interest of the occasion by his presence and counsels. The General Conference advised the Board to grant $1,000 a year for four years for the publication of books and newspapers in Germany, and the work was constituted a "Mission Annual Conference."

The conference so ordained met for organization in Bremen, September 10, 1856, L. S. Jacoby presiding. C. H. Doering was elected secretary. One other minister was transferred from America to the mission—H. Zur Jacobsmuehlen, of the Ohio Conference. He was the last but one ever sent to Germany, for native preachers sufficient in number to supply the work were very soon produced within the mission. C. Dietrich and E. Mann were received on probation Zur Jacobsmueh-

len was, also, the first of our German missionaries removed to the spirit land. He labored well, and died in triumph. He was the first of our preachers in Zurich, and worked nobly, leaving to the Church forty members.

Strauss had expended much of his energy in Zurich, and the people were little inclined to religion. On the first Sunday Zur Jacobsmuehlen advertised his service, and spent the morning in wrestling with God for power to succeed, but on arriving at the hall not a soul was present. He waited in vain, thinking some persons might appear, and was compelled silently to return home. At the evening hour about a dozen were present, and he preached repentance and conversion to them. The next Sunday, in the morning, he had five hearers, and in the evening forty. The third Sunday morning he had seven hearers, and the evening congregation filled the hall.

The work had not progressed more than three years when, through the malice of their enemies, they were deprived of the hall in which they worshiped. At this crisis the hotel, called the "Pfau," was offered to them, and purchased. This was in January, 1859, and a month later the first story was occupied as a parsonage, and the second story erected into a chapel that would accommodate eight hundred hearers. At a quite recent period a beautiful church edifice has been erected in Zurich, and a vigorous society now exists there.

Invitations now poured in from various parts of Switzerland, only a part of which could be accepted by our overburdened workers.

Ludwigsburg was also opened this year by a very zealous man, Gustav Hausser, and at the following conference H. Nuelsen was sent there as preacher, and found forty probationers. He rented a hall, and, with Hausser's assistance, carried on the work. A glorious re-

vival crowned their united labors, which is distinguished by the number of eminent and successful ministers it gave to the Church in Germany. Among these were Ernst Gebhardt, a sweet singer, and a composer of music now known all over Germany; and Frederick Paulus, now Dr. Paulus, of Berea. By the aid of these young men, and especially through the zeal of Hausser, the work spread rapidly, and a vigorous society sprang up in Ludwigsburg. In 1861 the society was able to purchase a building for a church and parsonage.

The appointments made at the conference were as follows:—

L. S. JACOBY, Superintendent.

Bremen, George-street, L. Nippert, one to be supplied.

Oldenburg, C. H. Doering, one to be supplied.

Bremerhaven and Brake, E. Riemenschneider, one to be supplied.

Hamburg, to be supplied.

Saxony Circuit, F. Wunderlich, C. Dietrich, one to be supplied.

South Germany and Alsace, H. Nuelsen, four to be supplied.

Lausanne, Ernst Mann.

Zurich, H. Zur Jacobsmuehlen.

Berlin, to be supplied.

Zurich and Lausanne were new appointments.

There were reported 428 members, 109 probationers, 7 local preachers, 19 Sunday-schools, 127 teachers, 1,100 scholars, and 367 gold thalers collected for the Missionary Society.

The next Annual Conference was an epoch in the history of the mission. It met in Bremen, September 5, 1857. Bishop Simpson presided, and Drs. M'Clintock

and Nast were present. These gentlemen were also, all of them, in attendance upon the Evangelical Alliance, which convened this year in Berlin. Their presence in Germany gave an advanced position to Methodism and the mission, and the address of Dr. Nast on Methodism to the Evangelical Alliance removed many of the prejudices that had existed against it. Hon. Joseph A. Wright was also in attendance at the Alliance, and joined with beautiful grace and openness the humility and zeal of a Methodist layman to the dignity of a Minister of the United States of America. Doors hitherto closed against the Methodists were now opened to them, and the work began to receive a new impulse in Switzerland as well as Germany. At the conference F. Wunderlich and A. Doering were received on probation and ordained deacons. The membership had increased two hundred and thirty-seven, and the preachers were mostly returned to the appointments they had previously filled; but Mr. Riemenschneider was sent into Switzerland to help Zur Jacobsmuehlen.

In the revival with which Bremen was blessed during the year preceding this conference, a number of the young men who were converted gave promise for the ministry. These were formed into an association, and Mr. Nippert met them nearly every evening at the parsonage at Steffensweg for instruction. The first meeting was on February 19, 1858, and they resolved to form an institute for biblical instruction. At the conference fifteen members to the association were reported. This was the germ of the Martin Mission Institute, since become so important a part of our work in Germany. This period was also notable for the origination of the Book Concern of Germany, called "Verlag des Tractathauses," of which more hereafter.

The last missionary sent from the United States to Germany (Rev. William Schwarz) arrived at this time, and entered upon work in the Biblical Institute.

The conference of 1858, held in Bremen, Sept. 3-6, found the mission far advanced, having 1,079 members of the Church, (an increase of 205,) ten missionaries, and as many local preachers. The conference was formed into four presiding elder districts, namely:—

Bremen District, L. S. Jacoby, P. E.

Oldenburg District, C. H. Doering, P. E.

South Germany District, H. Nuelsen, P. E.

Switzerland District, E. Riemenschneider, P. E.

Mr. Nippert was sent to commence our work in Berlin, and he was greatly aided by Hon. Joseph A. Wright, who gave it the full benefit of his great influence, and his personal effort besides. In the course of the year a small class was organized, and there was some promise of good.

Persecution had raged in most of the cantons of Switzerland, but by the energetic interference of Hon. Theodore Sedgwick Fay, United States Minister at Berne, it soon came to an end, and toleration was established.

The Missionary Board had now approved of the Biblical Institute, and it had, also, the sanction of the conference in Germany. Mr. Jacoby was at this conference appointed director of the Institute. A year later, namely, in 1859, just ten years after the arrival of our first missionaries from America, the corner-stone of the first building for its use was laid.

The conference in 1860 was held for the first time out of Bremen, at Zurich, and was distinguished by the admission of A. Sultzberger, now professor at the Martin Institute, A Rodemeyer, and Ernst Gebhardt. It was also privileged to receive P. F. Guiton and Emile Cook as fraternal delegates from the Methodists in France:

and Dr. Lythe also represented before it the missions in Würtemburg, of which Muller was the founder. They were able to announce to these reverend visitors an increase during the year in their own membership of three hundred, and that the "Evangelist" and "Kinderfreund" had become self-supporting. This year, too, the mission, having bought types and a press, began to do its own printing. There was enterprise and advance in every department of the mission.

At the conference of 1861 (June 20–24) Bishop Janes presided. He was accompanied by Rev. W. F. Warren, transferred from the New England Conference to the Germany and Switzerland Conference, to be professor in the Mission Institute at Bremen. The Bishop's presence and ministrations were unusually blessed to the conference and Church in Germany. Five young men who had received training in the Institute were this year received on trial in the conference.

The increase in membership for the year had been five hundred and forty-four. Several chapels had been built. It was in this year that the Hotel Pfau, in Zurich, was purchased, and prepared for church and parsonage, as already described. This great and good deed could not have been accomplished but for the liberality of the brothers, Charles J. and Henry J. Baker. The fine church and noble society now in Zurich are the monumental return for these early benefactions. A new house was also built in Basle. This year our first chapel in Germany, also, built in Bremen, was displaced by a more commodious one. The ground and money to build the former had been contributed by one of the converts, who rendered additional offerings now to the new erection. The year 1862 witnessed the ingathering of some eight hundred members to the Church.

In 1862 the wives of three preachers died, and also the faithful Zur Jacobsmuehlen. The necessities thus arising led to the formation of a Preachers' Aid Society, which has ever since discharged its benevolent functions. Frankfort, which had been a barren field till now, and supplied with only local preachers, now gave way before the faith and power of Hausser, who had been sent there. He succeeded gloriously. Bishop Ames had been expected at the Conference of 1863, which was held at Frankfort-on-the-Main. Great regret was felt that he was not able to come, but this was partly compensated by the presence of pastor Hedstrom and the joy that sprang from an increase of eight hundred members.

Prior to 1864 the Methodists of Würtemberg had not received the communion from their own pastors, depending on the State Church for that privilege. A chapel having been built at Heilbronn, and dedicated on January 6, they determined to receive the sacrament. As soon as the consistory learned of this, all who participated were compelled to withdraw from the Church. This stirred up much feeling in the community, and led to large secessions from the Lutheran Church. The conference of 1864 met at Basle, July 7–12, and it was found that the work had so expanded that there were not preachers enough to supply it. When Bishop Janes, at the conference of 1865, drew his eloquent and vivid contrast of the state of the work as he then saw it, and what it was when he saw it last, in 1861, gratitude filled every heart, and halleluias fell from many lips.

By the conference of 1866 the members of the mission Churches in Germany had increased to five thousand nine hundred and twenty-eight. The conference met in Heilbronn, June 8–13, Dr. Durbin being present. and greatly rejoicing in the wonderful things God

had wrought. Emile Cook was again a visitor. This year Mr. Schwarz was sent to open a mission among the thousands of Germans in Paris, (France,) and met with good success. This mission was continued till the breaking out of the war between France and Germany, when Mr. Schwarz, with all other Germans, was compelled to retire from Paris. Since then the work there has not been recommenced. The same year Dr. Warren, having been elected to a chair in the Boston Theological Seminary, left the mission, and Dr. John F. Hurst, of the Newark Conference, came to Germany as his successor in the Mission Institute. Centennial collections had been made throughout the conference, and at the session Dr. Warren preached a centennial sermon, a large edition of which was printed and scattered through Germany. Its compass of thought, soundness of reasoning, and elegance of style, challenged public attention, and did much for the interests of Methodism. But by far the most notable event of the year was the centennial offering of John T. Martin, Esq., of Brooklyn, New York, of the sum of $25,000, to erect a building for the Mission Institute. The building was erected, and is a noble monument of the generosity of Mr. Martin, and the institute itself gratefully took his name, and is styled the "Martin Mission Institute." This year, also, the Missionary Society appropriated $15,000 to build an American chapel at Berlin. Hon. Joseph A. Wright, the United States' Minister at this court, and his excellent wife, became the patrons of this enterprise. Indeed, it was chiefly through his great influence the appropriation was made. He went to his reward before the chapel was completed. Thus was the mission history of this year, (1866,) crowded with remarkable events.

The Conference of 1867 was held at Zurich, and is

memorable for the presence of Bishop Kingsley. In 1870 he was expected again to preside at Carlsruhe, on his return from China and India. But he suddenly departed from Beyrout to the heavenly paradise. Bishop Simpson, however, appeared in his stead. At this conference Mr. Riemenschneider took a superannuated relation, came to the United States, and, his health being restored, he resumed his ministry in the Central German Conference.

The Conference of 1871, which met at Frankfort-on-the-Main, was presided over by Dr. Jacoby. He had begun this great work in Germany, and for nineteen years had faithfully superintended it, and now had come to attend his last conference in Germany. He was to go to the United States, never to return. His parting address was most affecting. His brethren honored him with an election to the General Conference to be held in the city of Brooklyn, the first delegate sent from Germany. He left Bremen in the fall of 1871, attended the General Conference, and was then transferred to the South-west German Conference, and stationed in St. Louis. Afterward he was put in charge of a district, but, soon failing in health, he suffered long and severely until death relieved him. He passed away in great triumph in the city of St. Louis, where he had been the first German missionary.

This year the Conference lost also Dr. Hurst, who had been elected professor in Drew Theological Seminary, at Madison, New Jersey, and had accepted the post. A native of Switzerland, Dr. Arnold Sultzberger, was now entrusted with the chief instructorship in the Martin Mission Institute. At the conference which met at Schaffhausen, Switzerland, over which Bishop Harris presided, another of the original band of missionaries sent from the

United States, Mr. Schwarz, returned to this country. He was transferred to the East German Conference, and received an appointment, but his labors thereafter were brief, for he soon fell in death.

In 1875, at Heilbronn, Bishop Simpson again presided over the Germany and Switzerland Conference. In his address, on the Sabbath, he received that wonderful inspiration that so often rested upon him, and a like inspiration seemed given to Mr. Nippert to interpret his words of love and fire. The address was one of great beauty and power. As it fell upon the congregation in the two languages a double baptism of the Holy Ghost came with it. The whole congregation was most profoundly moved, and, indeed, all Germany seemed to be moved, also, for the discourse became widely known, and is imperishably embalmed in German memories.

At this conference Mr. Doering was elected a delegate to the General Conference at Baltimore. He left Bremen in the spring of 1876, having been twenty-six years absent from America. After the General Conference he remained a year in the United States, soliciting aid for the work in Germany, and then returned to re-assume the Book Agency at Bremen—a veteran in the service.

The conference which met at Zurich in 1876, and that which met at Ludwigsburg in 1877, were both presided over by Bishop Andrews, who, in the interval, had visited our missions in the Orient. This arrangement enabled him to remain in Germany longer than a Bishop had ever before stayed. His loving and faithful labors were very extensive, and his presence a more than ordinary blessing to the conference.

Bishop Bowman presided in 1878 at Basle.

We have thus dotted the striking events of the passing

conference years. During all this time there was enlargement and development in every direction; so that, at the conference of 1878, we find that there were eighty men stationed in this conference, not counting supplies or foreign missionaries, and the membership of the Church had risen to eleven thousand five hundred and twenty-five. It is worth while to present the following table, which gives the condition of the Methodist Episcopal Church in Germany down to the close of 1877:

STATISTICS OF THE GERMANY AND SWITZERLAND CONFERENCE.

CIRCUITS AND STATIONS.	Proba-tioners.	Members.	Local Pr's.	Churches.	Probable Value.	Mission'y Collec'ns.	Ch. Exten.	Tract Society.	S.S. Un'n.	S. Schools.	Officers & Teachers.	Scholars.
Bremen District.												
Bremen and Vegesack...	16	135	4	2	78,000	150	20	23	2	6	30	395
Bremerhaven.....	14	70	1	1	48,000	300	5	26	3	3	13	160
Hamburg.....	19	50	1	.	.....	36	2	13	2	2	8	60
Kiel and Lubeck.....	9	7	.		.....	7	..	..	..	..	..	...
Flensburg.....	13	49	.	.	.....	38	3	3	2	2	8	80
Delmenhorst, Neerstedt.	14	133	2	2	13,500	75	7	4	..	6	15	130
Bielefeld and Osnabruck.	28	71	1	.	.....	55	8	3	1	3	7	50
Oldenburg District.												
Oldenburg.....	31	129	1	2	25,500	65	6	5	2	4	12	130
Edewecht.....	6	85	1	2	8,400	36	10	10	..	4	9	96
Baudersfen.....	16	30	.	1	9,200	25	5	4	..	1	1	30
Neuschoo and Sud Arlie.	39	213	.	2	13,100	57	7	14	4	2	10	120
Esens and Accummersiel	20	110	1	3	20,640	20	3	6	..	4	15	105
Aurich and Emden	10	45	.	1	13,150	40	3	1	2	2	4	40
Berlin District.												
Berlin and New Ruppin..	23	77	.	1	138,000	157	11	8	4	4	21	200
Colberg and Belgard....	20	152	.	1	19,500	102	6	34	3	4	14	180
Zwickau, Schwartzenb'g.	204	228	1	.	.....	244	20	20	5	7	35	310
Plauen.....	98	95	.	1	16,400	100	7	..	..	4	16	105
Doertendorf.....	132	361	1	3	25,120	210	7	15	6	10	47	370
Frankfort District.												
Frankfort, Friedrichsd'f.	36	216	4	3	403,500	115	20	64	10	10	30	350
Dillenburg.....	17	56	.	1	10,800	26	4	3	1	4	8	40
Cassel and Goettingen ..	15	27	.	.	.....	30	4	24	2	10	12	100
Rheinpreussen.....	33	102	1	1	4,700	66	6	23	3	16	20	180
Speier, Mannheim, etc...	54	100	.	1	2,400	25	10	5	3	1	13	250
Kaiserlautern.....	12	57			.....	23	..	7	4	4	3	50
Pirmasens.....	10	85	1	1	30,000	42	10	10	3	1	16	115
Carlsruhe	32	79	1	1	31,000	60	15	5	5	6	11	64
Pforzheim.....	36	261	1	1	28,000	61	10	35	.	1	25	450
Lahr.....	11	20	.	1	11,000	5	10	6	..	6	2	20
Strasburg and Bischweiler	45	123	1	2	9,440	113	15	25	4	6	30	300
Freudenstadt	21	93	3	1	24,700	53	15	10	..	7	14	250
Wurtemberg District.												
Ludwigsburg.....	42	117	1	1	31,000	63	15	38	3	4	14	225
Stuttgart and Plienigen..	41	123	1	.	.....	100	20	20	5	5	25	480
Bietigheim	17	95	1	1	11,000	51	11	5	2	4	10	200
Heilbronn, Weinsberg, etc	58	364	1	2	82,000	260	25	52	5	14	46	650
Sinsheim	9	22	1	.	.....	4	..	..	..	3	6	90
Oehringen.....	29	118	1	1	22,000	76	10	20	3	5	12	200
Nuremburg and Anspach	9	5	.	.	.....	10	1	8	1	1	5	35
Marbach, Winzerhausen.	84	327	3	2	14,820	125	11	49	3	14	40	650
Beilstein, Happenbach ..	9	166	3	2	8,300	60	18	8	4	6	13	130

Circuits and Stations.	Probationers.	Members.	Local Pr's.	Churches.	Probable Value.	Mission'y Collect'n.	Ch. Extens.	Tract Society.	S.S. Union.	S. Schools.	Officers & Teachers.	Scholars.
Knittlingen	23	85	.	1	20,150	23	10	31	1	4	12	70
Calw	32	209	.	1	22,200	100	20	10	4	3	15	150
Heimsheim, Leonberg	44	192	1	2	21,000	80	20	40	2	10	25	350
Herrenberg	29	145	.	1	16,000	55	9	25	..	6	15	160
Nagold	37	109	1	3	14,000	50	10	..	3	5	12	100
Ebingen	26	95	2	1	8,180	127	20	52	3	2	15	140
Rosenfeld	15	12	.	.	....	8	..	..	..	1	1	10
Vaihingen	40	161	1	1	8,650	60	12	33	1	7	14	320
Schaffits District.												
Zurich	76	620	1	2	100,200	457	44	70	4	11	128	1,394
Affaltern	17	114	1	1	2,600	82	10	46	8	11	37	445
Bulach	16	159	.	1	15,000	84	8	12	3	7	35	306
Uster	22	247	.	1	12,300	184	17	25	..	14	47	680
Winterthur, Frauenfeld	73	224	.	2	53,238	93	12	48	4	8	38	432
Horgen and Thalweil	37	346	.	2	88,000	226	30	52	12	10	58	613
Schaffhausen, Hallan, etc.	64	295	.	2	40,000	200	24	16	4	8	69	641
Saint Gallen	25	200	1	1	75,000	84	8	31	8	4	18	350
Niederutzwyl	21	13	.	.	....	118	20	..	..	1	3	60
Rheineck and Chur	41	227	1	1	25,360	225	40	25	..	18	32	430
Lenzburg and Aaron	38	135	1	1	36,500	110	5	36	4	9	34	582
Basle and Liestal	117	429	2	2	76,500	328	52	120	16	7	94	870
Berne	27	87	.	.	....	70	12	8	4	2	13	160
Biel, La Chaux de Fond.	90	218	.	1	4,680	183	12	14	8	10	38	450
Lausanne and Geneva	21	117	.	.	....	120	12	24	4	1	7	90
Preachers' Miss. Society.	..	...	.	.	....	228	..	..	..	..	..	...
Total	2,237	9,083	48	71	1,394,708	6,120	767	1,339	190	338	1,380	16,476

STATISTICS OF GERMANY AND SWITZERLAND CONFERENCE FROM ITS ORGANIZATION TO 1877.

Year.	Members.	Probationers.	S. Schools.	Scholars.	Collections.					Total.		Per Member.	
					Sundries.	Salary of Preachers.	Mission'y.	Tract.	Bible.	S.S. Union.	Home.	Foreign.	
1856..	424	109	15	1,108	.....	.....	396	39	...	11	.....	446	.. ..
1857..	558	216	16	1,125	.....	.....	1,702	525	16	..	.....	2,243	.. ..
1858..	755	324	19	1,190	.....	.....	2,979	738	40	34	.....	3,791	.. ..
1859..	828	491	24	1,585	.....	.....	3,213	784	97	52	.....	4,146	.. ..
1860..	1,051	586	36	2,030	.....	.....	3,290	806	74	76	.....	4,246	.. ..
1861..	1,354	827	40	2,254	.....	.....	3,216	1,006	12	62	.....	4,296	.. ..
1862..	1,753	824	44	2,601	.....	.....	5,923	1,132	34	60	.....	7,149	.. ..
1863..	2,126	1,249	51	2,844	.....	.....	4,749	1,019	113	3	.....	5,884	.. ..
1864..	2,852	1,280	66	2,985	.....	.....	5,352	1,625	136	32	.....	7,145	.. ..
1865..	3,465	1,151	82	3,953	.....	.....	4,668	1,516	157	1,961	.....	8,302	.. ..
1866..	3,905	1,465	117	5,264	.....	.....	3,848	1,909	200	41	....	5,998	.. ..
1867..	4,302	1,626	139	5,668	.....	.....	3,625	1,896	233	40	.....	5,794	.. ..
1868.	4,816	1,518	148	6,350	.....	.....	1,272	1,944	76	4	.....	3,296	.. ..
1869..	5,396	1,560	161	7,434	64,509	2,255	864	1,425	72	42	66,764	2,403	9 95
1870..	5,812	1,447	151	8,378	72,083	4,361	687	1,515	57	20	68,444	2,179	9 70
1871..	6,092	1,369	207	9,216	78,057	9,054	465	1,380	63	15	87,151	1,923	11 90
1872..	6,230	1,727	229	10,071	86,394	11,586	369	1,902	108	24	97,980	2,403	11 85
1873..	6,642	1,871	244	11,260	103,239	16,170	2,547	1,968	219	105	119,409	4,839	14 45
1874 .	7,022	1,889	262	11,662	128,769	15,729	3,564	2,052	308	117	144,498	6,038	16 85
1875..	7,348	2,319	273	12,395	152,030	18,600	4,992	2,007	357	165	170,630	7,521	22 40
1876..	7,960	2,264	301	13,355	157,786	29,780	5,883	1,655	324	174	187,566	8,036	19 15
1877..	8,537	2,270	314	15,283	149,010	38,275	6,442	1,735	292	166	187,285	8,635	18 15

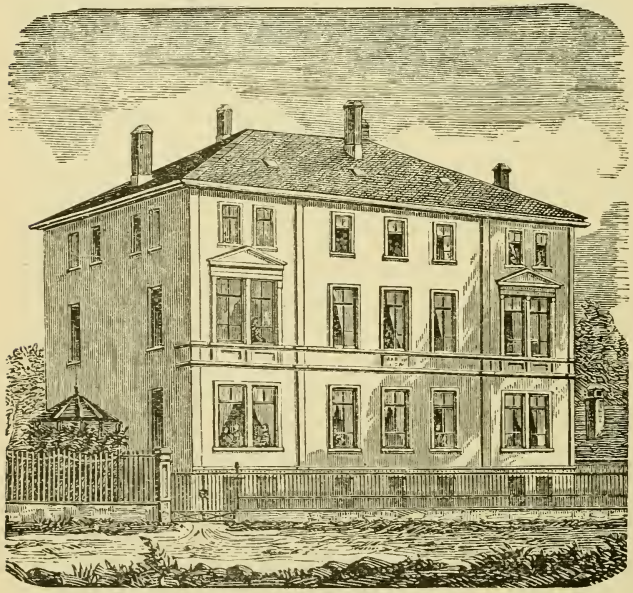
The moneys are in marks. A mark is a fraction less than twenty four cents.

The members of Germany alone in 1892 equal those of Germany and Switzerland in 1877.

A few subjects demand special consideration. First of these we name

12. The Martin Mission Institute.

Several tentative attempts had been made in the mission to give instruction to persons who seemed adapted to be helpers. In the year 1858 three young men, converted in Bremen, declared that they believed themselves called of God to preach his word, and were desirous of preparing themselves to do so. Mr. Jacoby at once



THE MARTIN MISSION INSTITUTE.

brought the subject before the congregation, and it was resolved to begin a theological seminary, provided the Missionary Board would approve of their doing so. The consent of the Board was readily obtained, and four hun

dred thalers were collected to pay the board and lodging of the students. Mr. Jacoby was appointed director, and Mr. Schwarz and Mr. Nippert at first aided him in teaching. The parsonage at Steffensweg was occupied, and two other young men were received into the school, making the aggregate of the students five for the first year.

Dr. Warren came to the Institute in 1861, and remained five years, giving a high standing to the school, and advancing its interests in every way. During his term of service twenty-nine students had been matriculated. One of these had died, three had been received into the German conferences in America, and twenty-three had entered the Germany and Switzerland Conference. The parsonage at Steffensweg becoming too small, a larger building was erected on the same ground. On Dr. Warren's return to the United States, he handed the institution over to Dr. Hurst in a very prosperous condition.

At the beginning of Dr. Hurst's administration came the magnificent donation for a building from John T. Martin, Esq. It was then decided to remove the institution to Frankfort-on-the-Main, which is the very center of German Methodism, and must remain so even if the German and Swiss Conference divide into many conferences. Mr. Martin wisely left the matter of location to be determined by the judgment of the German preachers. Just then Frankfort was passing from its traditional status as a free city, a member of the old Hanseatic League, into Prussian hands, this being one of the penalties resulting from the victory of Prussia over Austria at Sadowa. Frankfort had sympathized with Austria, and she was immediately absorbed. Property was cheap, many of the old families hastening off to find homes further south. A beautiful site was found

on what was called the Roederberg, an elevated suburb at the eastern end of the city, overlooking the Main, the historical and lovely valley, the Bavarian mountains, and the Taurus range, while the entire city of Frankfort lay below. The property was cheap and most desirable; yet it would not have been known that it was for sale but for an old gardener, who saw the committee on the street, asked them what they were after, and then why they did not buy *that* place, referring to the spot where he was standing, and which he had cultivated for fifty years. It was bought. Our Church afterward showed its appreciation of his services when, not long before his death, a very handsome Bible, prepared for him in Bremen, was presented to him.

A good, but not pretentious, building was erected in front of the fine lot. It answered every purpose; it was convenient, commodious, and most substantially built. Mr. Petri, of Frankfort, was the architect. The institution was formally opened on January 17, 1869, when the Rev. E. Riemenschneider (father of the doctor) preached from Psalm cxxxvii, 5. The Rev. L. Nippert, the new director, gave an historical account of the school. Addresses were made by Revs. C. H. Doering, George F. Kettell, H. Nuelsen, Consul-General Murphy, G. P. Davies, (of the English Congregational Church,) and others. The exercises lasted over three hours, and there is no doubt that, altogether, this was the most important day in the history of the German and Swiss mission. Laymen from all parts of the field were in attendance. It was the beginning of what has proved so far a most successful enterprise.

During the war between Germany and France the students were compelled to follow the flag of their country, none but State-Church preachers being exempt

from military service. But they did good service wherever they were required, and preserved their Christian and ministerial character. The members of the German and Swiss branch of our Church took a personal interest in the school, and nobly supplied it with means for meeting the current expenses. This, of course, did not include the salaries of the officers, which were paid by the Missionary Board, not because they were teachers, but as preachers. The Rev. L. Nippert, who was Presiding Elder of the Frankfort District, was still the successful director of the Institute; and Rev. Dr. Sulzberger, (the author of a new system of Christian doctrine,) the theological professor. The Executive Committee of the Board of Managers were chiefly laymen, held monthly meetings, and exercised a personal and judicious supervision over the affairs of the institution. The Martin Mission Institute developed constantly, and its students proved themselves worthy of the labor bestowed upon them. Nearly all of them preached every Sunday, and often walked many miles among the mountains to fill their appointments.

Some Germans who passed by the school and read the inscription, "Martin Mission Anstalt," did not know what to make of it. As a rule, those not acquainted with our Church and its missions in Europe, thought it a school dedicated to some saint, *Martin* by name! Letters and accounts frequently came to "St. Martin's School." Not so far out of the way either, were they? If the German brethren should ever commit canonization, the first recipient of the honor would be the layman whose foresight, beneficence, and warm appreciation of their needs in Germany reared his monument in old Frankfort. He subsequently added to his gift a thousand dollars for the increase of the Insti-

tute library. Several members of his family visited the institution at various times; but he himself did not see it till after several years. Then the mission was happy to know that both the Institute and its management abundantly met his approval.

When Dr. Hurst left, in 1871, Dr. A. Sulzberger became his successor. The new professor had been a former student, one of the first five in the Institute, and was a graduate of the University at Heidelberg. He filled with distinguished ability and success the chair occupied by his eminent predecessors.

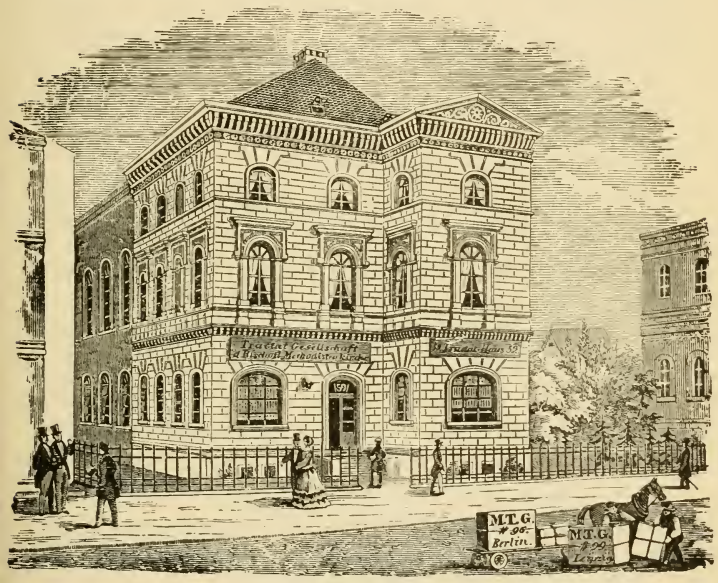
The Institute, with the exception of the salaries of the director and professor, was supported by voluntary contributions from members of our Church in Germany. These contributions were made either in cash, provisions, or clothing for the students, their board, lodging, and instruction being free. In this way the churches of the Conference contributed between $2,000 and $3,000 annually.

According to the report of 1878 thirteen students were then enjoying the advantages of the Institute, and more than one hundred had gone from its halls, most of whom were preaching the glorious Gospel of Christ. Nearly all the Germany and Switzerland Conference had attended this school. The progress of this Institute will appear from time to time in this history.

13. The German Book Concern

cannot be placed second in rank as to importance even to the Institute. Mr. Jacoby very early discerned the importance of summoning to his aid the power of the press. The American Tract Society had generously supplied him with German tracts for distribution, and the American Bible Society with Bibles and Testaments; but more than this was needed. In the work

of distributing these the superintendent employed colporteurs and Bible readers. We have already seen how, by the generosity of the Baker brothers, he had been able to issue "The Evangelist," which is yet the weekly



TRACT HOUSE.

paper of the mission. The "Kinderfreund," or Child's Friend, was first issued in 1852, and has now a circulation of eleven thousand, and is a beautiful child's paper. The "Mission's Bote," or Missionary Messenger, was issued later, of which August Rodemeyer is the present editor.

When the tracts donated from America were all distributed Mr. Jacoby printed others. By the year 1860 these had become twenty-two in number, of which 1,372,000 copies had up to that time been printed. It was soon necessary also to print the Hymn Book, and

it was done. All the printing and publishing up to the year 1860 was done for the mission by other printing establishments. At length it was thought best to have a printing house for the mission. Accordingly the Missionary Society appropriated $1,000, and a house was purchased in Hastedt, a suburb of Bremen, and fitted up with steam power and presses. By annual aid from the Missionary Society, a great work is being accomplished. The press, every-where a potent agency, is especially so in Germany.

The parsonage at Steffensweg being vacated by the removal of the Institute to Frankfort, the type, presses, and power were removed to it, and the chapel in Georgstrasse made the salesroom of the Concern.

From 1850 to 1870, 251,000 books and 131,000 small books for children, were sold. About 7,000,000 pages of tracts have been printed and distributed by the Tract Society of the mission. There have also been printed 311,900 pamphlets, and 1,723,747 pages of children's tracts. About forty hands and two steam-presses are continually employed throwing off these sheets, so full of light and salvation to philosophic, skeptical Germany.

When Mr. Jacoby left for America, the post of Book Agent fell upon Mr. Doering, in which he still continues. The Concern has achieved a good standing throughout Germany and Switzerland, for it has become every-where known under the title "Verlag des Tractat Hauses." Since it commenced it has published thirty different books, large and small, thirty Sunday-school volumes, two hundred and fifty different tracts, and forty pamphlets. At this moment it has in press a work in three volumes on "Systematic Theology," by Dr. Sultzberger, designed for the preachers, and which has been placed by the bishops in the conference course of study.

There was a depot of the American Bible Society in connection with the publishing house, and the American Bible Society had been accustomed to make very liberal annual grants for printing the word of God. One of the presses was almost continually occupied in this way, and from three to six colporteurs were constantly employed in the sale and distribution of the Scriptures. Five or six thousand Bibles and eight or ten thousand Testaments were in this way annually sent out to the people of Germany and Switzerland. All this was in addition to the grants of books often made by the Bible Society to the mission.

A Tract Society and Sunday-School Union also existed in the mission, aided in a generous manner by the Tract Society and the Sunday-School Union of the Methodist Episcopal Church. By the aid of grants from year to year millions of pages, bearing light to those in darkness and salvation to the lost, have been sent flying over Germany. The Religious Tract Society of London had also, for years past, made an annual grant to the mission for the same purpose of £35. By this means the mission had been able to issue the "Monthly Messenger," ten thousand copies of which were distributed. During the war great pains were taken to put these publications into the hands of the soldiers. The Sunday-School Union of the Methodist Episcopal Church has been very helpful to the thousands of Sunday-school children in the schools of the mission. The general prospect of religion in 1878 was cheering.

Religious liberty now prevailed through nearly all the German Empire and Switzerland. The kingdoms of Saxony and Bavaria, including the Palatine, must be excepted from this. In Saxony the mission was only

permitted to preach to those members who had formally retired from the State Church, none others being allowed to attend. Bishop Andrews narrowly escaped being fined for a violation of this law.

The people evaded this law by holding a tea-meeting during which religion was the only topic of conversation. In this way many souls had been brought to God. In the Palatine religious discourse was allowed, but the meeting must not be opened with singing and prayer. In Prussia they might preach when and where they pleased, first giving notice to the authorities. Marriage was now a civil institution through all the empire, and the State-Church clergy had no advantage in this regard over other ministers. A religious service, if had, was really no part of the marriage. Formerly all parents were obliged to have their children baptized by the State-Church clergymen, but this was so no longer. Every thing was tending toward the severance of Church and State. This was desired by many of the most devout ministers of the State Church, and the number who so desired increased daily. Lutheranism was evidently rising to a higher spiritual plane.

One of the most striking effects of all this was the want of clergymen, of whom once there was a super-abundant supply. Not half as many as formerly were now studying theology. The reigning skepticism of Germany may have had something to do with this. In the University of Heidelberg, for some years past, theology had had more professors than students. A year before there were eighteen vacancies to be supplied in parishes in the Duchy of Baden, and only five candidates presented themselves for examination. Calls were made in which none presented themselves for examination.

In Prussia hundreds of parishes were vacant, with none to supply them. In some places the State Church was beginning to employ lay helpers. In the meantime rationalism, socialism, and skepticism were rapidly spreading. All were members of the Church by law—atheists, pantheists, and formalists—and the Church had no power to purge itself of the unworthy; but her hostile membership crowd the polls on election days to cast their ballots to undermine and destroy her. Over the head of the Church, the king, the Church had no power, but over it he had vast power. By his appointments he could largely shape its character. A pleasure-loving, place-seeking hierarchy was insufficient for the present extremity—the Church was impotent. The only hope of Germany was in her missions, and in the evangelical portion of her State-Church clergy.

The incidental results of the missions were as great as the direct. They had scarcely got under way before the "Inner Mission"—home mission—received a confessed quickening from their presence and activities. Many State-Church ministers and members came to know experimental godliness, and there was a strong and somewhat numerous wing of the clergy truly evangelistic in their preaching. Sabbath-schools were quite general.

There were self-supporting churches in Germany, and all were more or less so. The possibility of a voluntary system of religious support was being wrought out before the eyes of the German people. The State Church had had no great church-building schemes of late, and whole regions were destitute, while Methodism, weak and poor, had sprinkled the land with chapels and institutions of religion, built without foreign aid. The

State Church had proved itself a failure, but was now bestirring itself in the line of church erection.

In 1799 Schleiermacher, burning with holy indignation, told the nation "it did not worship the Godhead in private any more than it visited the forsaken temples; that the eternal and holy existence beyond this life was ignored by it altogether; that the Bible was considered a merely human book; and that even the hymns of Luther and Paul Gerhardt were exchanged for rationalistic ditties subservient to its prosaic teaching." Arndt said of that period: "We are altogether bad, cowardly, and stupid—too poor for love, too languid for hate, too lukewarm for anger; we hold out our hands for every thing, but grasp nothing; we wish for all things, but are incapable of attaining any thing. In this miserable indifference and godlessness and extinction of nationality, which is called all-sidedness, lies the solution of our calamities."

14. Chapel Debts.

Dr. Jacoby, our first missionary to Germany, opened his work some twenty miles from Bremen on December 9, 1849. He was not able to preach in Bremen, all suitable places being closed against him. In a remarkable way, in which the help of God was visible, he obtained the hall of the Krameramthaus, and preached on the 23d of December and on Christmas afternoon. Public rooms, dancing-halls, and private houses were thenceforth obtained in different parts of Germany for the accommodation of our congregations. The work thus begun soon met with opposition which led to difficulty in obtaining places, and to high rents when obtained. Hence the mission was driven, prematurely, it

may be, for its financial comfort, into the purchase of land and the erection of chapels. The Missionary Society, unable to supply the funds, nevertheless encouraged this and the creation of the necessary debts, especially as money at that time in Germany ranged at about two and a half per cent. per annum, while in this country it was worth from seven to twelve per cent. Although the debt was *not* upon the Missionary Society, but upon the churches in Germany, the society for many years aided liberally in meeting the interest due, hoping to unfetter the churches for mission work; but of late it had been compelled to leave them almost entirely to their own efforts for relief. It should, however, be remarked that many of the debts on these churches in Germany were taken at six per cent. per annum, and by paying this higher rate of interest the principal sum would become extinguished in a specified number of years. This was a common mode of mortgage in Germany.

By 1880 these debts were an embarrassment to a mission otherwise exceedingly prosperous. There were in the conference eighty-three chapels, with a total valuation of $452,157, mortgaged to the amount of $235,179, demanding an annual interest of $11,202. Deducting rents received, to the amount of $5,094, there was still a yearly drain upon this Church of $6,108 for interest. The facts, however, proved the economy of the policy which was adopted, for, if no chapels had been erected, a rent of $22,000 would have been scarcely sufficient to provide any thing like the present accommodations. Making allowance for the money already paid upon the chapels, it was estimated that there had been a saving of $8,000 per annum, by building chapels instead of

renting halls, to say nothing of the vast increase of influence secured by the holding of real estate and the evident permanency of the Church.

The ministers, in their report upon this subject to the home society, very justly remarked, "The board may see that we did not contract our debt in a light way."

Within ten years the Church in Germany had paid $40,193 toward the liquidation of this indebtedness, and the Missionary Society, within the same time, $10,218. The debts increased $121,544 during this period, but the value of the property also increased $354,633. This had been the most remarkable period for church extension in the mission. During these ten years there was an increase of 4,360 members, 34 preachers, and 295 preaching places.

The following brief table certainly exhibits an encouraging degree of self-reliance:

1871.		1880.	
Members	7,461	Members	11,821
Raised for salaries of preachers	$2,149	Raised for salaries of preachers	$13,085
Average per member	$0 29	Average per member	$1 11
Raised for home purposes	$21,733	Raised for home purposes	$49,000
Average per member	$2 91	Average per member	$4 15

It will be observed that the average per member raised for the salaries of preachers had quadrupled during the decade, and the contributions for general home purposes had also advanced very largely, reaching the high average of $4 15 for each member. This was certainly well for this people, without wealth, as most of them were. In addition to this they give 14.1 cents per member to the Missionary Society, thus ranking with the

following conferences in the United States: Austin, East Maine, Kansas, Kentucky, Little Rock, Mississippi, Nebraska, North-west Iowa, Oregon, South Kansas, etc.

The rate of missionary contribution on the part of our members in Germany is specially noteworthy when it is remembered that the gifts of the State Church to foreign missions do not average above three fourths of a cent per member.

A proposition being made by the Rev. J. F. Goucher to pay $5,000 toward the liquidation of the debts on their Book House if they would pay the balance of the debt, the preachers of the conference responded with the noble sum of $1,176, and the people adding their quota, Mr. Goucher's generous proposition was met.

The General Committee, which met in November, 1879, appropriated toward paying the principal of these chapel debts the sum of $2,400, to be administered by the board; and the board, at its meeting in September, distributed as follows, namely: to Frankfort, $3,200; to Winterthur, $400; to Colberg, $400; to Bremerhaven, $400; to Aurich, $400—making in all $4,800, or double the appropriation. A sum equal to the appropriation made to each of these charges was contributed by the congregations respectively, this having previously been made a condition of receiving the appropriation granted by the General Committee.

The conference in Winterthur, Switzerland, July 14, 1881, was presided over by Bishop Peck, who was pleased to recognize a very decided fidelity to our doctrines and Discipline in both Germany and Switzerland.

The conference numbered 85 members, who reported

9,717 church members and 2,237 probationers, with 19,359 Sunday-school pupils. Rev. J. M. Reid, D. D., Corresponding Secretary of the Missionary Society, who accompanied Bishop Peck on this tour of visitation to the missions of Western Europe, presented a table of statistics from 1856 to 1881, which showed the growth of the Germany and Switzerland work by decades as follows:

1860. Total membership, 1,637; total collections toward self-support, 4,246 marks; average per member, 2.59 marks. Sunday-school scholars, 2,030.

1870. Total membership, 7,259; total collections toward self-support, 76,444 marks; average per member, 9.70 marks. Sunday-school scholars, 8,378.

1880. Total membership, 11,821; total collections toward self-support, 207,302 marks; average per member, 18.14 marks. Sunday-school scholars, 18,716.

There were now twenty-three times as many members as the conference enrolled when it ceased to be a mission, while two thirds of the entire cost of the work was now being met on the field, one third only being contributed by the Missionary Society. In some sections the cost of living was greatly advanced, country meat selling as high as eighteen cents.

It must be borne in mind that all this was accomplished with a continued depletion caused by the immigration of members to America, the more wealthy only being able to go, the poor remaining; and it must also be remembered that they were continuing their great work with insufficient chapel accommodations. Hamburg, one of the oldest stations in Germany, had no church edifice whatever, nor Flensburg, nor many other important localities.

Nor must the antagonism which was met with be left out of account. In the Kingdom of Saxony there were four circuits with thirty-eight preaching places. In several of these localities there was State protection for nine years, but in new places the work was greatly obstructed by persecution chiefly attributed to the pastors of the State Church. In one case a member who gathered some children to read to them from the Bible, sing a hymn, and tell a story, was fined thirty marks, fifteen marks being added for lack of prompt payment of the fine, making forty-five marks in all. The need for a spiritual Church was everywhere apparent. There was, for instance, in Strasburg, a deplorable state of morals, the natural accompaniment of the infidel teaching permitted in the schools, the universities, and the churches, while the State Church with the prestige, the patronage, and the pay of an official establishment, overshadowed this sect and its poverty. In Würtemberg the Church authorities sent a circular to all the ministers of the land, discriminating against them, and, later, a written address, to be read in all the pulpits of the country.

Bishop Merrill presided at the conference of 1880. There were six Presiding Elders' districts—Bremen, Oldenburg, Berlin, Frankfurt-am-Main, Würtemberg, and Switzerland.

The best farming regions of Würtemberg were importing American lard, ham, and bacon. Yet we see what financial advance the Church made under such conditions, notwithstanding these people had to pay their share of the public tax to support the ministry of the State Church, and then add the cost of their own.

Some thought another difficulty was the impression

or conviction that the limitation of the pastoral term contravened the habits of German society and prejudices, and objections were even heard to the cost of Annual Conference gatherings.

Bishop Foster held the conference in Heilbronn in June, 1883. Dr. C. H. Doering had been bereft of his wife and he retired from active duty, greatly to the grief of the multitudes who honored him in both Europe and America. The death of Rev. Carl Weiss was also a cause of great grief.

The Agent of the Book Concern in Bremen reported having printed during the past five or six months about 121,000 pages of tracts, 5,000 Bibles, and 10,000 Testaments, 40,000 books, and nearly 70,000 pamphlets of different sizes. The following periodicals were being printed:

		EDITION.
1. Der Evangelist	Weekly	11,000
2. Der Kinderfreund	"	13,000
3. Der Botschafter	Monthly	12,000
4. Der Missionsammler	"	12,000
5. Sontagsschule Magazin	"	1,725
6. Die Wöchterstimmen	Quarterly	320
7. Der Bannersträger, (for young men,)	"	350
8. Bethania, (for deaconesses,)	"	350

The last two mentioned were private undertakings of some of the ministers.

The work had made good progress in the kingdom of Saxony. The king granted personal audience to the preachers, and Ditersdorf was added to the number of free cities, making six free cities in the kingdom, though the opposition was plentiful enough, and well-nigh every issue of every newspaper contained more or less ridicule of Methodism.

In June, 1884, the conference met in Zurich, presided over by Bishop Hurst, who declared that the people kept up their loyalty "right up to the primitive type."

The Book Concern contributed from its profits of the year, twenty thousand marks to support the general work. A brother in Belgrade built a chapel for the use of the society, and a building fund amounting to twelve thousand marks was begun. In the Prussian Province of Pomerania, North Germany, were found Separatists, Baptists, United Brethren, and other orthodox societies, but still the way seemed open for Methodists to aid in stirring the dead formalism of the Lutheran State Church.

In the Kingdom of Saxony the Church labored under many difficulties unknown in Germany, except in the Kingdom of Bavaria, the Principality of Greiz, and the Grand Duchy of Mecklenburg. In Zwickau, Schwarzenberg, Plauen, Reichenbach, and several other places, they were permitted to hold public worship, but even here were threatened with a fine of sixty marks if they admitted children of the State Church to their Sunday-schools.

The conference thus stated some of the obstacles to their work: "Withdrawal from the State Church is connected with many hinderances and much expense. Young people under twenty-one years of age cannot take this step at all. They may join gymnasiums, dancing, and other societies, but not the Methodist Church. In places where we have no members recognized by the State we are only allowed to deliver discourses, without singing or prayer. If there are members, we may be permitted to hold so-called

devotional exercises, which only members can attend, conducted by men authorized by the State. How easy it is under such circumstances for a pastor of a State Church, assisted by police force, to make us trouble, needs no further evidence. As, for instance, in Berlin, a brother was fined one hundred marks and sixty marks costs because he met with members on Sunday at unauthorized hours in order to sing spiritual songs."

At Frankfurt-am-Main a "deaconess" movement was started. "Deaconess societies" of Germany were doing a good work nursing the sick. Many of the younger women among the Methodists felt called to this work. To give them the opportunity without going outside our own Church the brethren resolved to found such institutions of their own, and at once forty of the sisters united in this work.

At Kaiserslautern in the Palatinate a new chapel, memorial of Barbara Heck, was being built. The Palatinate being the home of Barbara Heck and Philip Embury, great interest was shown in ascertaining the home of these families. There were still many Hecks in the Palatinate. As near as could be ascertained the ancestors of the Hecks lived in the village of Gleishorbach, near Bergzabern, thirty miles from Kaiserslautern. The centennial offering of the churches was devoted to the erection of this memorial chapel. All the papers of the city spoke favorably of the movement to memorialize "Mother Heck." Bishop Hurst dedicated this chapel a year later.

The report again says: "At Mannheim and Speier, where the Reformation movement first was called Prot-

estantism, our services in chapel and Sunday-school were well attended.

"A new departure in Bavaria made us a sort of a State Church; at least an 'Authorized Church,' for the King of Bavaria had decreed that our Church should be recognized as a 'Private State Church in Bavaria,' by which we were not only permitted to pray, preach, sing, and pronounce the benediction, which was formerly forbidden to us by law, but the authorities expected us to give the children of our members who are twelve years old instruction in the catechism, and we were obliged to mark such children as did not attend and hand their names to the officials, who must compel them to come."

Bishop Hurst again presided over the conference in 1885. A chapel had been erected at Hamburg, where we had labored thirty-five years without one, shifting from one place of worship to another. The "Bethanien Verein" (deaconess societies) had increased to sixty members, and were working at Frankfort, Berlin, and Hamburg, and had begun in Switzerland.

In Martin Mission Institute in Frankfurt-am-Main, L. Nippert, D.D., was Director, A. Sulzberger Professor. Young men were here carefully prepared for the mission work in Germany and Switzerland. All the students, with very few exceptions, became after their regular course of three years' studies useful members of the conference. The Institute enjoyed the sympathy of the whole Church in Germany. The regular contributions of the societies and the Goucher Fund enabled them to carry on this important work. The conference greatly rejoiced to be visited this year by Rev. T. F.

Mesner, of the Missouri Conference, who was supporting one man during the time of his study.

The General Conference having passed an enabling act, authorizing the division of the conference within the quadrennium, the matter was fully discussed, two committees reporting in favor of it and one opposing it, while some thought it better to postpone the matter for some years, and then divide into three conferences, one for Northern Germany, one for Southern Germany, and one for Switzerland.

The division of the conference into the Germany and the Switzerland Conferences took place at the conference June 24, 1886, when it met in Zurich, Switzerland, under Bishop Foss's presidency. As the statistics for 1885 are the last where they are presented together complete, it will be of interest to note whereunto this joint work had grown at the time of the division into two conferences.

The membership and Sunday-school returns were as follows:

Probationers, 2,665; full members, 10,713; local preachers, 34; exhorters, 143; deaths, 196; baptisms, 367; preaching places, 708; Sunday-schools, 426; officers and teachers, 1,710; scholars, 21,569; volumes in libraries, 14,733.

CONTRIBUTIONS.

	Marks.
Church building, paying debts, etc	39,963
Interest	26,497
Conference Church Extension Society	650
Current expenses	49,911
Expenses for moving, traveling expenses of Presiding Elders, etc	8,246
Rent for parsonages	7,057
Rent for preaching halls	20,207
Preachers' salaries	67,981

	Marks.
Sunday-school expenses	17,484
The poor	4,299
Other benevolent contributions (theological seminary, orphans, conference expenses, etc.) for connectional purposes	18,647
Missionary Society	6,104
Tract Society (for tracts, 1,251; society, 380)	1,631
Bible Society	317
Sunday-School Union	318
Bishops' salaries	591
Board of Education	389

Total of contributions, marks 270,292 = $67,573; increase, marks 16,154 = $4,038.

SUBSCRIBERS TO OUR CHURCH PAPER.

Evangelist, 10,517; Kinderfreund (Children's Friend) 14,405; Monthly Messenger, 10,376; Missionary Advocate, 11,108; Wachterstimmen (quarterly), 347; Sunday-School Magazine, 1,537.

CHURCH PROPERTY.

The conference owns 25 chapels, 53 chapels with parsonage in the same building, 17 parsonages, 1 seminary building, 1 printing house. Value of all this property, including furniture, 2,162,861 marks = $540,700.

Debts, 899,991 marks = $224,900.
Funds for reducing debts, 16.503 marks = $4,120.
Funds for chapel building, 53,914 marks = $13,470.

15. Germany Conference.

At the conference held by Bishop Foss in Zurich, June, 1886, the Swiss Republic and parts of France were separated from the Germany work by the erection of that territory into a distinct conference. We now continue the thread of the narrative of the Germany work, and will treat of Switzerland Conference in a separate chapter.

There was almost uniform success in all the work.

Bremen District numbered fifteen charges, and was set on taking possession of all the cities of Northern Germany. There were four circuits in the Grand Duchy of Oldenburg, with strong congregations; progress was reported in the great war port of the kingdom, the flourishing city of Kiel. A strong foothold had been got in Osnabruck, a city of twenty thousand inhabitants in Westphalia. Only lack of means prevented their forming a new circuit in the seaport Hamburg, Cuxhaven, and the German royal city of Wilhelmshaven. In the university town of Göttingen they could support a preacher but the man could not be found. The church at Dillenburg contributed an average of five dollars per member, though it was largely composed of members working in the iron mines earning but from forty-five cents to one dollar per day. A good work had been begun at Wettern, where Zinzendorf lived and labored, but where no community of his times was now in existence.

The Martin Mission Institute met with a great loss in the retirement to America of Dr. Nippert, who thirty-six years before came from America to the fatherland to bring the evangel of the Gospel. Dr. Nippert could rejoice over the great growth of the Church in his own day, when now thirteen thousand communicants kneeled at the Methodist altars in Germany and Switzerland. More than one hundred preachers had been educated in this the oldest seminary of the German Methodist Church.

Rev. C. Achard succeeded to Dr. Nippert's responsibilities as director of the seminary. He was not a stranger nor a novice. Twenty-seven years before he was House-father to the Institute at Bremen. He had

married the eldest daughter of Dr. Jacoby, the founder of the Mission Institute at Bremen. The Methodist Church was now a force to be reckoned with in the land. The preachers of the State Church preached against them. Whole synods busied themselves with them, treating as the leading topic of the discussions in conference, "The Advance of Methodism and How to Fight it." Methodists were threatened with fines by magistrates; once in Nuremburg they were punished for administering the Lord's Supper to probationers who had not yet left the State Church. Notwithstanding all this antagonism the part of the conference now included in the Germany Conference, enrolled eight thousand eight hundred and fifty communicants and over eight thousand adherents.

The session of the conference for the year 1887 was held at Cassel, Bishop Ninde presiding. The work was still advancing, the local churches were being strengthened, the opposition did not cease. It was remarkable that the churches grew rapidly in Saxony, where the Established Church put every possible hinderance in its way. The members were frequently fined and imprisoned for holding services without special permission. It being illegal to hold preaching services they held "meetings," "devotional hours, and delivered religious addresses." Rationalism and unbelief governed the masses of Germany, and there was more enthusiasm for every thing else than for religion.

The evangelical party of the State Church exercised extraordinary efforts, through their "Home Mission," to bring the people from the Methodists back to the "Church," but Methodism continued to take root in the hearts of the people. On Frankfurt-am-Main District

an old man, a violent drunkard, the terror of the village where he lived, came forward to the altar leading a young son by the hand, and accompanied by an older one; he was converted and joined the Church.

Werdau, Saxony, was made a new circuit, with four preaching places in Zwickau and Waltersdorf Circuits. The churches were still embarrassed with their heavy debts, but they organized a "Loan Fund," issuing certificates for loan of fifty marks, without interest, for ten years.

Bishop Mallalieu presided at the conference held in Zurich, June, 1888. A new Presiding Elder's District —the Karlsruhe—was formed, more than a third part of Würtemberg District falling in charge of Rev. E. Gebhardt. Würtemberg was still left with twenty circuits. Though in Würtemberg and Baden they had no legal restrictions on their liberty of worship, yet many of the State Church clericals cautioned every body to keep out of their way, and obstructed the work by misrepresentation in the public prints. But even some among the clergy were converted, and the "Evangelical party" were stirred to organize an "Inner-Mission" to rouse the zeal of the Church members.

Several new circuits were organized in Bavaria, where the people had been without a pastor from four to six years. The Press now reported its debt of 30,000 marks of four years ago entirely canceled.

When Bishop Fowler convened the conference at Pforzheim in June, 1889, he was impressed with the earnestness and devotion of the brethren. Methodists were made the more rugged by the fact that they lived in the face of continual opposition, so that every advance was a victory. The fact that the Church was

gaining so rapidly in Saxony stirred the pastors of the State Church till they even resorted to the police to increase the obstructions in the way of its progress. At Altenstaig parties threatened to kill the minister as he was passing through a lonely wood returning from preaching. The growth could not always be exhibited in statistics. In Saxony, where they had no right to receive members till they had formally withdrawn from the State Church, and preachers were liable to a fine and imprisonment for allowing children to attend their Sunday-schools unless their names were entered previously on the record of the dissenters, though the church record could not show it, yet the societies grew and multiplied. At Dornum a woman who had lived in strife with her husband, and had been shot through the lungs by him in a quarrel, was converted, and became a powerful witness for the truth.

A new church was dedicated July 18 in the city of Frankfort, the birthplace of Peter Böhler, which would accommodate six hundred people, and was worthy of the center of German Methodism.

Rev. C. Achard had resigned the deaconship of Martin Institute, and H. Mann had been elected in his place. N. W. Clark, from America, was appointed Professor of English Language. Two Chinese students were admitted to the Institute, sent hither from the Central China Mission to be educated for the ministry.

The Mother-house at Frankfort, begun in 1876 with five deaconesses, now occupied the time of ninety-nine sisters. It owned five large houses with a clinic hospital.

Bishop Warren delighted the conference which met June 5–9, 1890, in Berlin, with his presidency and ad-

dresses, as the other Episcopal visitors had done before him, but regret was expressed that their chief pastors could remain but a short time with the churches. Notwithstanding the political restrictions of some districts, prohibiting persons under twenty years of age leaving the State Church, and the inability of others, for family reasons to do so, the conference rejoiced in an addition of 1,195 probationers and 622 full members within the year, making now 2,240 probationers and 7,791 members.

The policy of the mission had been gradually changed to meet the tendency to an increase of urban over rural populations. In former days the circuits were formed of one town with from eight to fourteen surrounding villages, but the rapid growth of the cities with crowded and mixed populations demanded an assignment of an increasing proportion of laborers to them, and this, in time, involved an increase of salaries, and thus greater financial burdens.

One of the interesting occurrences of this conference session was the reading of a communication from Dr. E. Leuring, of this conference, missionary to Singapore, who had been appointed to that new mission at the request of Bishop Thoburn. His work will appear in the history of the Malaysia Mission.

On June 17–22, 1891, the conference was in session at Heilbronn, Bishop Walden presiding. The mission showed advance, despite the tide of emigration to America and the continued opposition of the pastors of the State Church.

In Zschoppau the preacher, H. Boettcher, held evangelical meetings for a week, which were largely attended. Several young persons, fourteen to eighteen years of age, and several children in company with their parents,

who had not formally severed their connection with the State Church, attended their meetings, and because they were not sent home by the pastor he was arraigned and fined twenty-six and a half marks. He declined to pay the fine, because he did not feel himself responsible in the premises, and was thrust into jail for five days in a dark cell with common criminals. He was subsequently fined fifty marks for reading the ritual at the grave of a member of his church.

Bishop Joyce held the conference at Frankfurt-am-Main June 30–July 5, 1892. The revivals and prayer-meetings, which ten years before were characterized as "religion made to order" and as "undue zeal," were now imitated by earnest Christians connected with the State Church. This year the results of these meetings were seen in 1,416 persons uniting with the Church and 738 accessions to the roll of full members. But deaths, withdrawals, expulsions, and emigration to America so seriously affected the condition of the society that the net increase was but 345.

16. Two Conferences in Germany.

Bishop Vincent convened the conference June 21, 1893, at Bremen. Under the enabling act of the General Conference which had just closed its session, the Germany Conference was divided into two conferences, named respectively the North Germany Conference and the South Germany Conference. North Germany Conference was composed of Berlin, Bremen, Oldenburg, and Leipsic Districts, and the South Germany Conference of the Frankfort, Karlsruhe, and Stuttgart Districts. The aggregate of the statistics are not given, but the summary at the time of the General Conference

in May showed 8,327 members, 2,598 probationers, making a total of 10,925 communicants, with average Sabbath congregations of 20,950. They had 71 ordained and 19 unordained ministers, with 83 houses of worship valued at 2,163,194 marks, probably $432,635, but the debts were still equal to more than one third the entire amount. There were 27 students in the theological school and 12,575 in the Sunday schools.

In the newly constituted conference, Berlin District comprised a very large territory outside of Berlin, in the Provinces of Brandenburg and Pomerania, in which were not less than forty cities with populations varying from 25,000 to 120,000, all of which was comparatively new territory to Methodism.

The mother Church in Berlin had grown into three separate Churches. Leipsic District embraced the Kingdom of Saxony, and a promising field had been added in the manufacturing city of Chemnitz, with its 145,000 inhabitants, to the Frankfort District of the South Germany Conference.

The Martin Biblical Institute and the free Mutterhaus (Mother-house) of the deaconess work, the Bethany Society, and the Karlsruhe District embraced fourteen circuits partly lying in the Kingdom of Würtemburg, the Grand Dukedom of Baden, and Alsace. Stuttgart District had nineteen separate charges. The work in the Kingdom of Bavaria was especially prosperous.

17. Switzerland Conference.

The Germany Mission, as we have seen, was commenced in 1849. In 1856 it was extended into Switzerland, there being, however, but two appointments, Zurich and Lausanne. In 1858 the appointments in

Switzerland had grown to a Presiding Elder's District. Under the presidency of Bishop Foss, June 24, 1886, at Zurich, the Germany and Switzerland Conference was divided under the enabling act of the last General Conference, and the Switzerland Conference was constituted.

The Republic of Switzerland presented from the first fewer obstacles to the missionary work of the mission than were found in many parts of Germany. Being the oldest republic in Europe, it had many political and religious points of similarity with the United States of America. Its Constitution provides "that there shall be complete and absolute liberty of conscience and creed," and no one is liable to penalties of any sort on account of his religious opinions. The free exercise of religious worship is guaranteed within limits "compatible with public order and proper behavior." No one is bound to pay taxes specially appropriated to defraying the expenses in support of a creed which he does not accept.

The boundaries of the new Annual Conference of the Methodist Episcopal Church in Switzerland included the Swiss Republic and those parts of France in which the German language is spoken, though the principal language is French. A considerable emigration from Germany and Switzerland made it desirable to follow the tide with Swiss Methodism. Many young Germans emigrated thither to learn French, working as clerks and domestics. In a few years these people return to their old homes, or lay the foundation for a business of their own. It was for these classes specially that the work was extended into France. A number of these young men became preachers.

The conference numbered at its constitution twenty-five preachers in full connection, one preacher on trial, and seven "assistants in the traveling connection." H. Nuelsen, the only member of the conference sent from America, continued as agent in the publishing house in Bremen. All but three of the preachers were married. The twenty-four circuits, with one hundred and ninety-two preaching places, were distributed over thirteen cantons. The Church property, estimated to be worth $178,300, was encumbered with a debt of $120,100. There were two Presiding Elders' districts—Biel with six circuits, and Zurich with eighteen charges. Biel District, in charge of Leonhardt Peter, was named for the city of Biel, situated at the foot of the Jura Mountains, the center of the watch-making industry of the country. It had 16,000 inhabitants, about one third of whom spoke French, the others German. Biel District embraced the cantons of Genf, Waadt, Neuchâtel, and parts of Bern and Solothurn. With the exception of Biel and Lyss Circuits, the French language prevailed in this district. The special interest in Methodism was in the German immigrants. Genf is a large Swiss-French city. La Chaux de Fonds contained 24,000 inhabitants; there was here a beautiful chapel and a large congregation. An earnest local preacher named Pager labored at St. Imier where he built a chapel, furnishing the money himself. He was bitterly persecuted, and an attempt was made to destroy his life and the chapel by explosives, which failed only because a policeman came that way at an opportune instant.

The Zurich District, of which Rev. H. J. Breiter was Presiding Elder, embraced eighteen circuits with 153 preaching places and 4,356 members. It was manned

by 18 preachers and 6 assistants, who preached on an average six or more times a week. This district embraced the greater part of the canton of Bern, the cantons of Basel, Aargau, Zurich, Schaffhausen, Thurgau, St. Gallen, Appenzell, and Graubündten. The population of the nine cantons to the west of these is mainly Roman Catholic.

Bishop Ninde held the first session of the Switzerland Conference at Bern, Switzerland, April 23–27, 1887. There were now 26 ordained preachers and 8 unordained preachers and 2 helpers, 5,324 members, 996 probationers, 7,945 average attendance of congregations, 180 Sabbath-schools, 12,255 Sunday-school scholars, 25 churches and chapels worth $190,181.

The title of the Biel District was changed to the "Bern District," Bern being the metropolis of Switzerland where twenty years before (1866) William Schwarz preached the first Methodist sermon. The work had not grown as rapidly as it should, because of the lack of chapels, no chapel having been erected here till 1886.

The chapel debts had grown to be burdensome to a degree that obstructed the development of the work, and a movement was now made to cover this entire chapel debt by the sale of non-interest-bearing bonds, the principal being payable in ten annual installments.

When the conference met in Basel in 1888, Bishop Mallalieu presiding, it was with pleasure the announcement was made that in May, 1888, the Methodist Episcopal Church had been legally incorporated, and all the mission property deeded to the same. A marked change in the attitude of the pastors of the State Churches and also the Free Churches toward our mis-

sion was now manifest. Bern reported large congregations in what they considered the finest chapel in Switzerland, the probable value of which was $18,000. A chapel was erected at Neuenberg, where worship had been conducted for twenty years in rented halls. The chapel at St. Imier had to be purchased of the local preacher, who had erected it with his own money, but who now needed the funds, because he was about leaving for America. Thus the necessity for chapels was constantly compelling the contraction of new debts; yet there was no other way but to erect them, if the Church would at all advance or even hold its own.

The difficulty of holding the German immigrants in the French cantons became greater from the fact that the children naturally picked up the French language, and the Sunday-schools were necessarily conducted partly in that language. Dr. Nast's catechism was now translated into the French language to meet this new necessity, and Bishop Mallalieu urged the development of a French work.

St. Gallen was the seat of the conference of 1889, at which Bishop Fowler presided. The work had made still wider and deeper impression on the other religious communions, and some of these were imitating the Methodist methods to such an extent as to give circulation to the saying that "Methodism was not necessary any longer," because other associations or the State Church were doing the work. This had reference to the introduction of Sunday-schools, house-to-house visitation, after-meetings and revival meetings, and the employment of laymen and women in spiritual work.

This imitation was a compliment to the power of the churches, just as Christlieb's prescription for the defeat of Methodism in Switzerland was when he said: "The best method against Methodism is to do the same as it is doing." But they missed the secret which gave the methods of the Methodists their power. The State Church was still necessarily of average low spirituality, because it was a creature of the political power, and without provision whatever for any discipline of its members.

When Bishop Warren held the conference the succeeding year, 1890, the conference rejoiced that the pastors of the State Church in Bern had passed a resolution that the functions of a Methodist preacher in baptism and the other rites, should be acknowledged as legal.

The conference had now 5,109 members, 994 probationers, making a total of 6,115 communicants, who gave an average of $5.71 per member, which placed it at the head of the entire foreign conferences of the Church in this particular, though the Church was composed of poor people; moreover, this was found to be no spasmodic effort, but had been reached by a steady and wholesome growth. The steadiness of the advance in the number of communicants, Sunday-schools, and contributions will be seen by the following comparative statistics at the close of each five years of its history:

	Members and Probationers.	Collections—Francs.	Sunday-schools.	Pupils.
1870	3,564	51,475	67	3,615
1875	3,325	109,250	93	5,750
1880	4,545	136,385	146	9,842
1885	5,137	145,304	174	11,814
1890	6,113	174,608	192	13,773

They had 28 chapels—17 with houses for preachers, 11 without houses, and 6 parsonages. These houses were valued at $250,000; debts on these, $94,000; value, excluding debts, $156,000. Although in 1889–90 they had built two chapels and two parsonages valued at $22,000, they had only increased their debt $7,000, and had paid for chapels this year $15,000.

A Book Concern was commenced in Zurich as a branch of the Verlag des Tractathauses in Bremen, in a hired store, and with only $1,400 capital stock. This book house was in 1891 made independent of the Bremen publishing house, with the title "Christliche Vereins Buchhandlung," and E. K. Schmidtmann was appointed agent. By 1892 it had accumulated a capital of $9,800, though it was still in a hired store. The conference at La Chaux de Fonds in 1893 directed that the property of the book establishment in Bremen be divided and a part given to that of Zurich, and that the Switzerland Conference should have its own papers, "Evangelist" and "Kinderfreund" after January 1, 1894. The net profits of the Zurich establishment for 1891 were $2,108, and for 1892, $2,383.

The conference of 1891 was presided over by Bishop Walden, who made a new district of St. Gallen.

Now, after thirty-five years of history, there were 32 preachers, 6,342 members and probationers, 199 Sunday-schools with 14,127 pupils. Zurich District had a net gain of 113 communicants, which was counted a considerable victory in a land where many prejudices predominated against the name of Methodist. Infidelity dominated the Zurich universities. Roman Catholics had experienced a revival of zeal also, and in the past forty

years had increased in about the same ratio as the Methodist Church.

June 23, 1892, Bishop Joyce opened the conference at Lausanne. Rev. H. Kienast made a statistical comparison of our work in Switzerland from 1868 to 1891:

1868.		1891.	
Members and probationers	2,486	Members and probationers	6,342
Contributions (francs)	36,053	Contributions (francs)	180,816
Per member (francs)	14½	Per member (francs)	28½
Circuits	9	Circuits	28
Chapels	9	Chapels	29
Parsonages	...	Parsonages	6
Preaching places	75	Preaching places	203
Sabbath-schools	55	Sabbath-schools	199
Sabbath scholars	3,029	Sabbath scholars	14,127

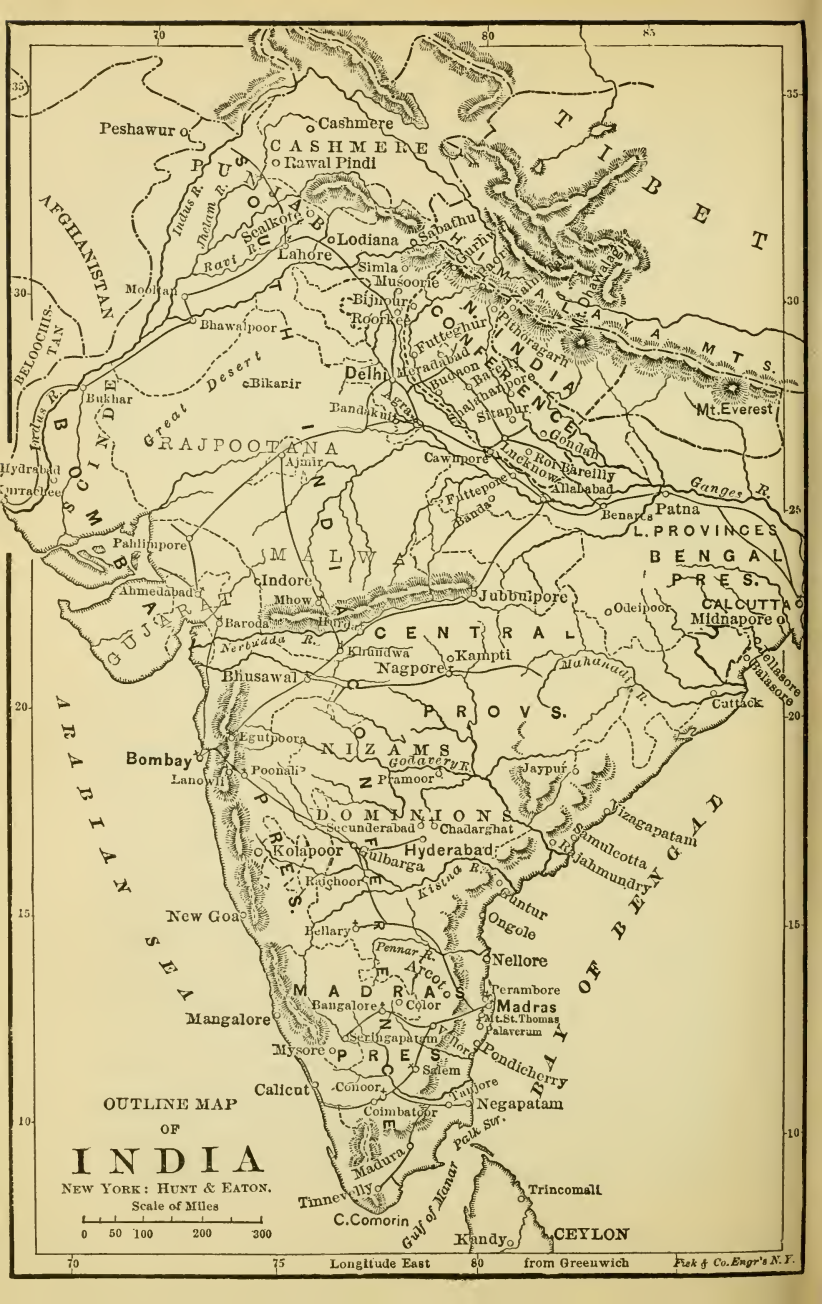
AVERAGE INCREASE PER YEAR.

Members and probationers	167
Sabbath-schools	6
Sabbath scholars	482

One thousand two hundred and thirty-seven (20 per cent.) had gone to heaven, and many went to America. The liberality increased almost 100 per cent. per member.

The conference at La Chaux de Fonds, June 8–12, 1893, was held by Bishop Vincent. Special attention had been given this year to young people's organizations. Rev. H. J. Breiter had died April 19. He was appointed Presiding Elder of Zurich District when the Switzerland Conference was organized, and in 1891 became pastor at Basel. He was chosen to represent his conference in the General Conferences of 1888 and 1892.

At the close of 1893 the Switzerland Conference reported: Members, 5,803; probationers, 986; adherents, 8,106; average attendance on Sabbath services, 9,240; chapels and churches, 31—valued at 1,152,140 francs.


Peshawur
Cashmere
CASHMERE
Rawal Pindi
PUNJAB
Indus R.
Jelum R.
Scalkote
Lahore
Lodiana
Rari R.
Simla
Musoorie
Bijnour
Roorkee
Moultan
Bhawalpoor
AFGHANISTAN
BELOOCHISTAN
Indus R.
Great Desert
Bikanir
Delhi
Agra
Bandakund
Bukhar
SINDE
BOMBAY PRES.
RAJPOOTANA
Ajmir
Hydrabad
Kurrachee
Pahlimpore
Ahmedabad
GUJERAT
MALWA
Indore
Mhow
Baroda
Nerbudda R.
Bhusawal
Nagpore
Kamptee
Khundwa
CENTRAL PROVS.
Jubbulpore
Odeipoor
CALCUTTA
Midnapore
BENGAL PRES.
Cuttack
Mahanadi R.
Balasore
Jellasore
Egutpoora
Bombay
Lanowli
Poonah
NIZAMS DOMINIONS
Godavery R.
Pramoor
Jaypur
Vizagapatam
Samuleotta
Jahmundry
Secunderabad
Chadarghat
Kolapoor
Hyderabad
Gulbarga
Kishna R.
Raichoor
Guntur
Ongole
New Goa
Bellary
Pennar R.
Nellore
Arcot
MADRAS PRES.
Perambore
Bangalore
Color
Madras
Mt. St. Thomas
Palaverum
Mangalore
Seringapatam
Pondicherry
Mysore
Salem
Calicut
Conoor
Tanjore
Negapatam
Coimbatoor
Pals. Sur.
Madura
Tinnevelly
C. Comorin
Gulf of Manar
Trincomalee
Kandy
CEYLON
ARABIAN SEA
BAY OF BENGAL
TIBET
HIMALAYA MTS.
Mt. Everest
Sutlej R.
Gogra R.
Ganges R.
Allahabad
Benares
Patna
L. PROVINCES
Cawnpore
Lucknow
Rohilcund
Futtehpore
Banda
Gondah
Sitapur
Futtehgarh
Meerut
Umballa
Loodiana
Thibet
Chinese Empire
OUTLINE MAP OF INDIA
NEW YORK: HUNT & EATON.
Scale of Miles
0 50 100 200 300
70
75
80
85
35
30
25
20
15
10
Longitude East from Greenwich
Pick & Co. Engr's N.Y.

PART VIII.

MISSIONS TO INDIA.

Ahasuerus, ... which reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces.—Esther i, 1.

He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him: and his enemies shall lick the dust.—Psalm lxxii, 8, 9.

1. Interesting Antecedents to the Mission.

THE name India is probably a modification of the Sanskrit *Sindhu*, the Indus, and was, doubtless, applied not only to the river, but also to the people upon its banks. It is a name entirely unknown to the people of the countries designated by it, and quite indefinite in its application. Columbus, in his westward voyage, at first supposed he had reached India. When this was discovered to be an error, the American Continent was at first called the West Indies, to distinguish it from India proper, which was called East Indies. In process of time the term West Indies has become restricted to the islands lying between North and South America, and the term East Indies to the Peninsula of Hindustan, embracing often Farther India, or India beyond the Ganges.

Among the people of India the country is spoken of by local terms, the Deccan (South) being the designation of the country south of the Vindhya Mountains; the Punjab, (Five Rivers,) is the title given to the extreme

north-west of the peninsula; and Hindustan, (the Land of the Hindus,) is the name of the entire valley of the Ganges. The tide of settlement is clearly marked, and shows remnants of two race-waves of Turanian tribes, sustaining a relation to later invaders, similar to that of the North American aborigines to the Anglo-American. Aryans, Mongols, Portuguese, Danes, French, and Britons have followed in their train.

What is now recognized as India is a vast country, nearly two thousand miles from north to south, and one thousand nine hundred miles from east to west, having an area of one million five hundred and seventy-seven thousand six hundred and ninety-eight square miles. Here is to be found a population approaching three hundred millions in number, occupying a territory twenty-three times as large as England and Wales, and equal in area to Europe, excluding Russia and Scandinavia. Here are twenty-one races and thirty-five nations, speaking half a hundred languages and dialects—a hundred millions speaking Hindi and Urdu; thirty-six millions using Bengali; fifteen millions severally Tamil, Telugu, and Marathi. Twelve millions are assigned to Panjabi, ten to Canarese, seven to Gujerati, and five to Oriya.

The religious beliefs are various. There are ten thousand Jews, one hundred and fifty thousand Parsees, seventeen millions aborigines, with a blended demonolatry and nature-worship, forty millions Moslems, and a hundred and seventy millions of Brahmins.

India is a land rich in its productions and manufactures, and all the nations of Europe have always been eager for its trade. As early as the fifteenth century companies were established among various European nations, Portuguese and Italians especially, for traffic

with these lands, and shortly afterward the Dutch entered the same field. When the Turks seized Constantinople, and Egypt, and barred up the direct route to India, it became the dream of the age to find another route to all this glittering wealth. This it was that led Vasco de Gama around the Cape of Good Hope, and Columbus to the New World. In the sixteenth century the British, lured by the spices, silks, and gems of the East, attempted an overland passage, but failed, and then hoped to open a north-west route above the recently discovered continent. The route by the Cape of Good Hope had been given by the Pope exclusively to the Portuguese; but this could not long be submitted to, and a company was formed in the reign of Elizabeth, which, disregarding the papal bull, sent a Captain Stephens around the Cape in 1652. Thus originated the British East India Companies, which succeeded one another with various charters and privileges till 1858, when the government became vested in the queen.

The political acquisitions of Great Britain began in 1748 by its expulsion and ultimate protection of the Rajah of Tanjore, he making some concessions of territory to the East India Company. These possessions were from this time constantly increased, till this great company became in fact the ruler of a large part of the land, and from many of its decisions there was no appeal. It monopolized the business to a considerable extent, though by the two later charters of 1813 and 1833 the trade of the country was in the main thrown open.

The charter, as renewed in 1813, recognized the duty of the people of Great Britain to promote Christianity in India, and provided for the right of missionaries to reside there, but carefully prohibited all improper interference with the religion of the nation. Permission to

reside there was in the first place to be obtained from the Directors in London or the Board of Control. The first application was refused, and those missionaries who were already there were expressly excepted from the benefits of this act. The American Board had at length sent to India their first missionaries, and a fierce struggle began for their banishment from India. Mr. William Wilberforce was appealed to, and the aid of other philanthropic and Christian persons in Great Britain was invoked to prevent this. As the resolution to banish them was about to pass in the Court of Directors the venerable Charles Grant presented an elaborate defense of the missionaries, and an argument clearly showing that the Court was about to exceed its own powers under British law and the law of nations. The tide was thereby turned, and the missionaries were permitted to remain. This was the first real opening of India to missionaries. The East India Company continued sadly permeated with the spirit of sordidness, on which its opposition to missions was based, down to the very time of its displacement after the "Mutiny," and consequently up to the very hour of our own entrance into the field.

Under the charter of 1813, which continued for twenty years, ten missionary societies occupied the country. Under the renewal of 1833, which was also for twenty years, the number of these societies had increased to twenty-two, occupying three hundred chief stations, having twenty-five printing-presses turning out Christian literature, and Christian schools were in many of the great towns. There were still, however, vast sections of country over which the jurisdiction of the British Government had extended, or which acknowledged allegiance to it, that were not occupied by any mission-

ary society. Whole political districts, having populations varying from two to twelve millions of people each, were entirely untouched by any evangelistic labors. There was, also, a young, vigorous, spiritual, and powerful Church—the Methodist Episcopal—that had not yet essayed to enter this great field. A vast opportunity was thus presented, and an agent at hand, equipped with ability and pressed by a sense of obligation, to seize upon it.

2. The Mission Attempted.

Dr. Durbin entered the missionary office as Corresponding Secretary in 1850. His active and far-seeing intellect did not fail to note the situation of affairs in India. As early as November 9, 1852, the records of the General Committee show that he called the attention of that body to the importance of opening a mission in India, and the committee resolved "that a fund be created and placed at the discretion of the Board and Bishops for commencing a mission in India," and seven thousand five hundred dollars were appropriated for that purpose.

It was not, however, until 1856 that the work was actually inaugurated, though the General Committee in each year of this interval appropriated seven thousand five hundred dollars, subject to use in this direction should the proper man present himself for founder and superintendent of the mission. No such person, however, was found willing to undertake the work until the Bishop in charge was put in communication with Rev. William Butler, of the New England Conference. Mr. Butler was a native of Ireland, who had been educated in the Didsbury Theological School, and had traveled as an itinerant minister of the Wesleyan connection, and

four years previous to his appointment to India had transferred his labors to the United States.

His personal presence, his education, his knowledge of the British, who were dominant in the land to which he was to go, his familiarity with the history of the East consequent upon his identification with British interests therein, his ability as a theologian and as a public speaker, and his fine social qualities, commended him to the appointing power as a suitable person for this great undertaking.

There was a felicitous coincidence of facts in the history of Mr. Butler, the memory of which it is pleasant to perpetuate. When Dr. Coke, the first Methodist missionary to India, perished almost within sight of its shores, Rev. James Lynch was appointed to take charge of the work he had projected. Mr. Lynch labored for nearly thirty years in India, and then retired to his native Ireland, and was appointed to the Comber Circuit. Being old and feeble, he needed an associate, and William Butler found himself, in the first year of his ministry, the assistant of this excellent returned missionary. Fifteen years after this, Mr. Lynch still living, Mr. Butler was on his way to India as the representative of the Methodism of the United States, thus linking the two lands, the two Methodisms, and the two missions of the British and American Methodist Churches.

In the church of which Mr. Butler had been pastor at Lynn, Massachusetts, a "farewell" meeting was held on Tuesday evening, April 8, 1856, at the close of which the Corresponding Secretary delivered to the newly appointed missionary, in the presence of a vast audience, his commission, his letter of instructions, and his passport, in doing which he addressed him in an impressive manner. The next day, at eleven o'clock

the steamer "Canada" turned her prow to the sea, bearing away William Butler and family, excepting two sons, left in America to receive their education. He arrived at Liverpool on April 19. In England and Ireland he gathered information needful for his work, visited old friends, and on August 20 left Liverpool, by way of Egypt, for India. September 10 found him on board the "Nubia," off the south coast of Arabia, near Aden, and on September 25, the "house of his dear friend, Mr. Stewart," in Calcutta, opened to welcome him to India.

He tarried for consultation with the missionaries and others, and wrote on November 7, from the holy city of the Hindus, Benares, whence he went to Azimghur to confer with that most excellent Christian gentleman and friend of missions, Mr. Tucker, a man of distinction in the government.

The first great duty which devolved upon the new missionary was that of determining upon a field of operations for the society. The letter of instructions had "directed his attention particularly to Eastern Bengal, a vast, populous district lying to the north and north-east of Calcutta, beyond the ancient city of Decca, toward the mountains." It also required that he should inquire particularly with respect to the Rohilla country, and the regions lying still farther west and north-west. This same document contained the following: "Our information leads us to think favorably of the North-west of India, and the chief objection that occurs to us in reference to it is, that it is more generally supplied with missions than Eastern Bengal." The Barilla country, lying on the north of Mysore, was also to be considered, and, if necessary, Madras was to be visited, to facilitate the formation of a judgment concerning this region.

The responsibility of choosing a field was both deli-

cate and difficult. It cost Mr. Butler great solicitude and many sleepless nights. "It seemed such an awful consideration," he wrote, "that it should depend on my choice which of two vast multitudes of people shall have the Gospel, and which shall remain, perhaps twenty years to come, without it." The leading missionary societies already in the field had wisely judged that the region was so vast that they should each select a section of territory, such as they might reasonably hope to be able to care for with the men and means at their command.

Contrary to the supposition of the letter of instructions, the North-west of India was not "more generally supplied with missions than Eastern Bengal." Out of three hundred and thirteen mission stations in India, only twenty-nine were in the North-west Provinces, while Rohilcund, a large and important section of this territory, had not a single missionary. After the most careful investigation and the fullest conference with others more familiar with India, the North-west seemed to Mr. Butler to be the most needy, promising, and important field for our operations. In this judgment he was supported by the Calcutta Missionary Conference, and the expressed opinion of such competent judges as Rev. Dr. Duff, Rev. Mr. [now Dr.] Mullens, and Rev. Mr. Lacroix, all then missionaries in Calcutta; Judges Wylie and Atherton; his Honor the Lieutenant-Governor of the North-west Provinces, and Mr. William Muir, then Secretary to the India Government.

But the North-west was itself a vast and indefinite region in which to locate a mission. Suffice it to say, that the missionary found in Rohilcund and Oudh a definite and remarkable field. The territory which came ultimately to be recognized as the mission field of the

Methodist Episcopal Church was bounded on the north by the snow-line of the Himalaya Mountains, on the west and south by the Ganges, to a point between Cawnpore and Benares, and on the east by the boundaries of the Province of Oudh. "Our field, then," says Dr. Butler, "is the valley of the Ganges with the adjacent hill range, a tract of India nearly as large as England without Scotland, being nearly four hundred and fifty miles long, with an average breadth of one hundred and twenty miles, containing more than eighteen millions of people, who are thus left in our hands by the well-understood courtesy of the other missionary societies in Europe and America, who respect our occupancy, and consider us pledged to bring the means of grace and salvation within the reach of these dying millions."

Rohilcund was the land of the Rohillas, Patans, or Afghans, who established themselves there early in the last century, and it includes the British districts of Bijnour, Moradabad, Bareilly, Budaon, and Shahjehanpore, and the native state of Rampore. In this territory there were more than thirty towns and cities, each with a population ranging from ten thousand up to thirty thousand souls, while Bareilly was estimated then as having over one hundred thousand, and Lucknow as containing not less than three hundred and fifty thousand. The density of the population in Rohilcund exceeded that of any other part of India, or the most populous countries of Europe; some of the districts are more closely packed than the most crowded manufacturing counties of England, or the most populous tracts of France or Belgium.*

* In Oudh and Rohilcund the density of population is shown by the statistics, which represent it as four hundred and seventy-four

To man this district Mr. Butler asked the Bishops and Board to furnish eight men for Lucknow, four for Bareilly and Moradabad respectively, three for Fyzabad, and two for Shahjehanpore, Budaon, and Pilibheet, each; making altogether twenty-five missionaries. This was a new departure. No society had entered the field with such numerical force as was now proposed. The Church at home tacitly accepted this proposal of Mr. Butler, though she failed to furnish that number of European missionaries at one time.

On his way to Bareilly Mr. Butler was greatly favored by the American Presbyterian Church at Allahabad consenting to give him, as a native interpreter and helper, one of their most promising young native Christians, who, as an orphan, had been trained and educated by themselves. This was Joel T. Janvier, who, subsequently, became the first native preacher of our India Church.

There had never been a mission in the province, but in Bareilly a few native converts had been gathered several years before by a zealous English chaplain. Religious services were at once opened, but before much could be accomplished the Sepoy Mutiny spread over the country, and Mr. Butler and family, with other civilians, and all the women and children connected with the English residents of Bareilly, were sent away to Nynee Tal, in the Himalayas.

3. Mission Interrupted by the Sepoy Rebellion.

A fortnight later, May 31, 1857, the native soldiers in Bareilly mutinied, and attempted to assassinate their

and three hundred and sixty-one, respectively, to the square mile; the force of which will be seen by recalling the fact that the United States had less than thirty persons to the square mile.

Joel T. Janvier.

officers and every foreigner in the place. Many were killed on the spot, and others were adjudged to death by the leader, Khan Bahadur Khan, and executed. A few escaped to Nynee Tal. Meanwhile the world at large was ignorant of the sanguinary events taking place in India. Telegraphic wires were not then strung across the continents, nor cabled beneath the oceans, as they are to-day. The indescribable horrors of this Mutiny are but indirectly connected with the history of our mission, but the hegira of our missionary, as told by himself, is strictly germane to the story, and is of thrilling interest. He was exceedingly reluctant to depart, and only after repeated warnings, and even commands from the authorities, consented to go.

"We were ready," says Dr. Butler, "when our bearers came at nine o'clock, and I went into my study once more. I looked at my books, etc., and the thought flashed across my mind that, perhaps, after all my pains in collecting them, I should never see them again. I took up my Hindustani grammar, two volumes of manuscript theological lectures, a couple of works on India, my passport, my commission and letter of instructions, with my Bible, Hymn Book, and a copy of the Discipline, and sorrowfully turned away, leaving the remainder to their fate. The children, poor little fellows, were lifted out of their beds and placed in the dooley. Quietly, and under cover of the night, we started, leaving the keys of our house and all things in Joel's charge. Shaking hands with him and the others, we moved off by the light of the mussalchee's torch, crossed the Bazaar, but no one molested us. They simply asked the men, 'Whom have you?' The reply was, 'The Padre Sahib,' (the missionary,) and we passed through the crowd unmolested. We moved on in the

silent darkness, having seventy-four miles to go. About midnight I happened to be awake, and saw we were passing a gig with two ladies in it, and a native leading the horse. It seemed hazardous to stop, but I became so uneasy that I did, and walked back. The ladies knew my voice. There I found them, on that wretched road, twenty miles from Bareilly, in the middle of the night, the ladies scantily dressed, and crowded, with an ayah, (a native nurse,) into a small gig, one of them holding up (for there was no room for it to lie down) a poor sick child. In that posture they had been for nearly eight hours. They were just sitting down to dinner when the news of the massacre of Delhi arrived, and such was the panic produced that the gig was instantly brought to the door, and they put into it and sent off. They must go alone, for their husbands were military officers, and must remain. I have witnessed desolate scenes, but never saw any thing so desolate looking as those two ladies and that child on that road that night.

"I took the lady with the child out of the gig, and put them into my dooley, and it did my heart good to see them lying down. I then sent them on, and took charge of the other lady and the gig. We overtook them, and about five ladies more, at the travelers' bungalow at Behari. There they remained, as directed, until dooleys overtook them next evening. Here I met General Sibbald hurrying down in a fury—too late, thank God! to carry out his purpose to prevent the departure. We rested till the heat of the day subsided, and then I started with my family again. We reached the first Chowkee safely, changed bearers, and then entered the Terai, a belt of deep jungle, about twenty miles wide, around the Himalayas, reeking with

malaria, and the haunt of tigers and elephants. The rank vegetation stood in places like high walls on either side. At midnight we reached that part of it where the bearers are changed. The other palankeens had their full complement of men; but of the twenty-nine bearers for whom I paid I could only find nine men and one torch-bearer; and this, too, in such a place! Darkness and tigers were around us; the other palankeens were starting one after another, each with its torch to frighten away the beasts, the bearers taking advantage of the rush to extort heavy *bucksheesh*. All but two had gone off, and there we were with three dooleys and only men enough for one, and no village where we could obtain them nearer than twelve miles.

"What to do I knew not. I shall never forget that hour. At length I saw that there was but one thing to be done. I took the two children, and put them into the dooley with Mrs. Butler. A bullock-hackry, laden with furniture, was about a quarter of a mile ahead, with its light fading in the distance. Desperation made me energetic. At the risk of being pounced upon, I ran after the hackry, and by main force drove round the four bullocks, and led them back, sorely against the will of the five men in charge of it. But I insisted that they must take Ann (our servant) and me, with what little baggage we had with us. I put her and the luggage up, the driver grumbling all the while about his heavy load and the delay. I then turned round to see Mrs. Butler off, but her bearers did not stir. I feared they were about to spoil all. They were exhausted by extra work, and might have even fairly refused to carry two children with a lady, and to have taken either of them on the hackry was impossible. I dreaded the bearers would not go. Delay seemed ruinous to the only plan

by which I could get them on at all. If the men refused the burden and left, they would take with them, for their own protection, the only torch there was, which belonged to them, and we should be left in darkness, exposed to the tigers and the deadly malaria. Mrs. C. and Miss Y.'s bearers had laid them down, and were clamoring for larger *bucksheesh*. My ten men looked on. The hackry driver turned his bullocks around, and, out of all patience, was actually putting his team in motion. But, in spite of urging, there stood my men.

"It was an awful moment. For a few minutes my agony was unutterable. I thought I had done all I could, and now every thing was on the brink of failure. I saw how 'vain' was 'the help of man,' and I turned aside into the dark jungle, took off my hat, and lifted my heart to God. If ever I prayed, I prayed then. I besought God in mercy to influence the hearts of these men, and decide for me in that solemn hour. I reminded him of the mercies that had hitherto followed us, and implored his interference in this emergency. My prayer did not last two minutes, but how much I prayed in that time! I put on my hat, returned to the light, and looked. I spoke not. I saw my men at once bend to the dooley; it rose, and off they went instantly, and they never stopped a moment except kindly to push little Eddie in, when in his sleep he rolled so that his feet hung out.

"Having seen them off I turned around, and there were our two dooleys. I could do nothing with them, so left them for the tigers to amuse themselves with, if they chose, as soon as the light was withdrawn. I ran after the hackry and climbed up on the top of the load, and gave way to my own reflections. I had known

what it was to be 'in perils by the heathen,' and now I had an idea of what it was to be 'in perils in the wilderness.' But the feeling of divine mercy and care rose above all. The road was straight, and what a joy it was to see the dooley light grow dim in the distance, as the bearers hurried forward with their precious burden!

"We moved on slowly after them, owing to the rugged road, the swaying furniture, and the wretched vehicle; but we were too grateful for having escaped passing the night in the miasma and danger of the jungle to complain, though every movement swung us about till our bones ached.

"We were ten hours going those fifteen miles. At last day broke, and our torch-bearer was dismissed. 'Hungry and thirsty, our souls fainted in us,' indeed. But at last we reached Katgodam, and found the mother and babes all safe. They had slept soundly the whole distance, and at daybreak were laid safely down at the door of the travelers' bungalow. It was twenty-two hours of traveling and exposure since we had tasted food, and when it was served up it was indeed welcome.

"Mrs. C. and Miss Y. did not arrive for some hours after my wife, having lost the difference of time on the road in contentions with their bearers, and extra bribing to induce them to go on. On my arrival one of the first remarks I met was from Miss Y.: 'Why, what could have happened to Mrs. Butler's bearers, that they started so cheerfully, and arrived here so soon, without giving her the least trouble?' Ah, she knew not, but I knew, there is a God who heareth and answereth prayer! O for a heart to trust him as I ought! The divine interposition in the case will appear all the more manifest, when I add that even the *bucksheesh* for which the

bearers were at first contending, and which I was only too willing to pay them, they started off without staying to ask for or receive; nor did they even require it from Mrs. B. when they safely laid her down at the end of their run. I shall never forget the experience and the mercy of that night in the terai.

"We stopped all night at the bungalow, which was crowded, and the heat was beyond any thing I ever felt before. Major T. had kindly sent down jampans, a kind of arm-chair with a pole on each side, carried by four men, to bring us up the mountain. We began the ascent about three o'clock next morning, having eleven miles to go to reach Nynee Tal. As soon as day broke the view was sublime—something of the Swiss scenery in its appearance, but more majestic. The road, a narrow path, wound round and up one mountain after another, by the brink of precipices and land-slips. As we rose the cold increased, till we came to a region where trees and shrubs of European growth were flourishing, bilberries and raspberries made their appearance, and the cuckoo was heard. The last two miles were up the face of a mountain as nearly perpendicular as was possible and yet permit a very zigzag path to be cut on it. At length, after seven hours toiling, we gained the summit, seven thousand feet above the plains below. What a prospect! In the bosom of those cool mountains lay the sanitarium of Nynee Tal, with its beautiful lake, while behind it rose up the "snowy range," twenty-one thousand feet higher still.

"Those who may visit the place for health or pleasure in the days to come can have little idea with what feelings the panting fugitives of 1857 caught this first glimpse of it on that morning."

* * * * * *

What transpired in Bareilly is briefly told by Joel in a letter replete with naturalness and piety, addressed to Dr. Butler, on February 4, 1858. British valor had then triumphed over the bloodthirsty sepoys, and communication between Joel and his superintendent was just reopened. Joel says, (the explanations being Dr. Butler's:) "It was on the memorable 31st day of May, on Sunday, that the mutiny of the Bareilly troops took place. I was busy with prayers with the other Christians. After a sermon on 'Fear not, little flock,' etc., and about the middle of the closing prayer, I was informed of the outbreak. I instantly closed, and began to look out for the safety of my wife and child. The chowkeydar [watchman] aided me in getting the Christian women concealed. I then returned to the bungalow, [my residence.] By this time it was partly looted [plundered] and in flames. Seeing it on fire, I threw down the keys, thinking no use to keep keys now. Palwansing and Isaac [two of the native Christians] disguised themselves as gardeners. I went to see if the women were safe and returned, when I saw Tuggu and another man attacking Isaac with a tulwar to rob him. Palwansing signaled me not to come near, as Tuggu had just said they were searching for me to kill me. They went off, and I came forward, and then I saw Maria [our first female member in Bareilly, and a good Christian girl] coming, running through the trees, but before any of us could reach her a sowar [mounted sepoy] caught sight of her and turned, and with his tulwar he struck her head off.

"Seeing all was over, Isaac fled toward Budaon. I heard he was killed on the road. How providential that Emma was a brand plucked out from the burning, for in the house where she was going afterward to hide her-

self a good many Europeans were concealed, and not long after the house was burned by the sowars, when, with a few exceptions, who were afterward killed, all perished. Emma escaped. Your dhobin [washerwoman] caught her hand as she was entering, and said, 'You must not go in there.' Again, as Emma was sitting with these women, disguised as one of them, she was remarked by a sepoy to be a Christian woman, [her bright intelligent face might well betray her,] and here again the dhobin's intercession saved her. [This faithful creature also buried Maria's body under the rose-hedge. ' I had the gratification afterward of meeting her on the spot, and rewarding her for the humanity she showed our Christian people.] As soon as it was dark I went to the store-room, where I had, on the first alarm, hidden my Bible, my money, and clothes under the charcoal, but they were all gone; so we started on foot, and, not knowing where to go, directed our steps toward Allahabad.

"The chowkeydar came with us. We did not arrive here till after various wanderings and troubles, tasting the bitterness of death, as it were, at every step—night and day walking with my wife, who before could not rough it for half a mile, doing some twenty-four or twenty-six miles a day, suffering the pangs of hunger, thirst, and fatigue, and pressed with dangers and difficulties; in perils often. Budmashes [thieves and ruffians] were scattered every-where. I carried the child, but after the first twelve miles Emma gave out, said she could go no farther; so we had to stop and rest her, resuming our walk at three o'clock in the morning, and going on till nine. Fearing the budmashes, we left the road, and took side paths, which brought us to a village. We had had nothing to eat since Sunday morning, but

could get nothing there except parched gram. Ate a little and pushed on again.

"By this time Emma's poor feet gave out with soreness, so we bound them up with soft rags to make it easier to walk. We reached Mohumdee, which was infested with rebels, and were soon surrounded, but the Hindu jamedar [police officer] rescued us out of their hands, and asked who we were. I told him, 'Give food and shelter, for we are strangers, and I will tell you who we are, and where going.' He did, and then asked, 'Are you Hindus or Mohammedans?' I said, 'Neither; we are Christians.' He advised us not to stop there, but to push on at once. We did, and on nearing Shahjehanpore I saw a Hindu that I knew; took him aside, and asked him if there were any Europeans in Shahjehanpore. The man said, 'Not one; all killed.' So we turned off and made for Seetapore. Seeing a man watering fields, I asked him if any sahib log [white gentlemen] at Seetapore. He said he 'had heard that they were all killed or gone.' We entered and passed through, and rested under a tamarind tree beyond. Two Hindus came by, and told of their own accord how the sahibs were killed there, and added, 'We are hunting for a native Christian.' I asked why they should search for him. They replied, 'He has defiled himself by eating with Christians.' I said, 'Nothing that a man eats can defile him.' Then they asked, 'Who are you?' The chowkeydar was afraid, and tried to put off the question. But I replied, 'I am a Christian.' They were not pleased, but went on. Soon, meeting with two other men, they pointed back to our party. For fear of mischief, we rose and went our way, and escaped them. My crying toward God was, 'O that my head were waters, and mine eyes fountains of tears, that I

might weep day and night for the slain of the people of the Almighty!' At length we reached Lucknow, which had not yet fallen, and there saw Sir Henry Lawrence and other Englishmen. One of them asked me all about Bareilly. After resting we went on toward Allahabad. In two days reached Cawnpore. Stopped on the east bank of the Ganges to find out what was the state of Cawnpore. Found it surrounded on all sides by the rebels under Nana Sahib, and the bridge guarded by two cannons; so we kept on the east bank two days' journey more, till we saw a boat, and the man took us over for a rupee.

"Nearing Futtehpore we met crowds of people hurrying away, and asked, 'What is the matter?' They said, 'O, the English are coming, and sweeping all before them!' They were in great terror, but we rejoiced now, though we did not tell them so. Not fearing the English, we went on through the flying crowd to meet them. Just then came to the Ten Commandments and Mr. Tucker's house at Futtehpore. [Mr. Tucker was a noble Christian—a magistrate—who had had the Commandments cut on two large stone slabs in the native language, and set up by the road-side near his gate, that all persons passing by might read them. They were very large and prominent.] I stood near and read them to our party, then went into Mr. Tucker's fine house, and took possession, for all was empty. Mr. Tucker was killed the day of the mutiny. Found good mangoes in the garden and ate them. Started next morning. The villages were deserted. In the evening we lay down in a serai [inn] all alone, and slept comfortably, knowing the English must be near. Next morning we were enjoyed to see a white man's face—a man with a party repairing the telegraph. We told him all, and he told

us about Allahabad, and that Mr. Owen and all were in the fort there.

"We soon met the army; they did us no harm; my health and spirits revived; we slept near them that night. It was either Neil or Havelock. Reached Allahabad next day, so happy to find my friends again. God had heard and saved us, though we had been robbed of every thing except a single covering for our bodies; yet here we are at last, joined to our people once more. Thanked and praised be God's holy name who not only supported and gave us strength, but enabled us to endure all the changes of nature, and safely brought us thus far; and now additional joy has been afforded us by the receipt of your letter, to find you all in health and comfort. How I long to see you, and wish I was with you!

"The fatigue and trouble so overcame Emma that even up to this time she is in very delicate health. The Allahabad Mission is a heap of ruins. Mr. Owen's bungalow was burned to ashes, and all the furniture and books of the mission and the college destroyed; the church sadly mutilated, though, thank God! no serious damage done to it that cannot be restored with a little outlay; the press, too, and every thing connected with it, all ruined. Mr. Munniss and Mr. Owen both escaped to Calcutta, but Mr. Owen has now returned. You must have heard of the deaths of the Futtyghur missionaries. They were murdered either at Bithoor or at Cawnpore. All the houses of the native Christians here were burned or destroyed."

A hasty note from Dr. Butler, dated May 26, 1857, brought to the United States tidings of the perilous situation of himself and family. The reading of these few words brought tears to many eyes, and ministers in

their assemblies, and the people in their churches, implored God for their deliverance.

4. After the Storm.

Upon the very day the mutiny occurred in Bareilly, (Sunday, May 31, 1857), Rev. J. L. Humphrey and Rev. R. Pierce, both of Potsdam District, Black River Conference, with their families, met a large congregation in Bromfield-street Church, Boston, Massachusetts, to hold a farewell missionary service, preparatory to their departure to reinforce the mission.

They left the next day, and, after a rough and unpleasant voyage around the Cape of Good Hope, reached the shores of India September 18. A pilot was taken on board next morning, from whom they learned of the state of the country. They landed in Calcutta September 22, where they were obliged to remain until the rebellion was over. On February 24, 1858, they began a most fatiguing and dangerous journey to Meerut, where Mr. and Mrs. Butler had come to remain for a few weeks, but they reached it in safety, and met the superintendent. After a few days' rest the three families, and Joel Janvier with his family, started for Nynee Tal by way of Missooree and the mountains, reaching that place April 16, the journey being of seventeen days' length, and over the Sub-Himalayas. Bareilly, which had been the head-quarters of the mission before the mutiny, had been destroyed, and now in the cool, salubrious air of Nynee Tal the work was to be reinstated. Mr. Butler, through a mutual friend, had become acquainted with Josiah Parsons, a pious and devoted man, the son of Methodist parents, and who had been five years in the country, chiefly in the employ of the Church Missionary Society of England. Mr. Parsons

spoke the language of the country fluently, and wished to join the new mission. Mr. Butler had decided to receive him, but before he entered upon work the mutiny broke out. Mr. Parsons and wife now joined the missionaries at Nynee Tal, and the work immediately at hand was undertaken.

During the summer of 1858 religious services were held in both English and Hindustani, and there was preaching in the latter tongue in the open air; a school for boys was opened in Nynee Tal Bazaar, and one for girls in one of the mission houses. Joel rendered indispensable service this season, while the other missionaries and their wives were only beginning to use the knowledge of the language they had acquired, and were diligently applying themselves to its further acquisition. A house and small tract of land having been purchased for the mission in an admirable location, a chapel was begun, the corner-stone of which was laid in October by Major (now Sir Henry) Ramsay, Commissioner of Kumaon and Gurhwal, who has proved the most constant and valued friend of our mission all through its history.

Rohilcund had been reoccupied by the English early in the season, and although ladies were prohibited from residing within its limits, it was thought best to begin mission work in the cities of Moradabad and Bareilly during the cold season, which is most favorable for missionary effort. Accordingly Mr. Parsons removed to Moradabad the first week of January, 1859, and, a house not being obtainable, they lived in tents. Mr. and Mrs. Humphrey joined them on the twenty-sixth of the same month. Nynee Tal was left in charge of Mr. S. Knowles, another English brother, who had joined the mission in 1858. He had been an officer of the British army

Soon after opening the work in Moradabad the missionaries were surprised by a visit from some men of a class of people called Mazhabee Sikhs, from a village about twenty miles from the city, who came to invite them to visit their village for the purpose of explaining to them the doctrines of the Christian religion. These people are neither Mohammedans nor Hindus, but their religion is a strange amalgamation of the two. Some of them had heard American Presbyterian missionaries preach at the great melas on the banks of the Ganges previous to the mutiny, and had been deeply impressed. Their gooroo, or priest, believed the word, and just before his death counseled his people to be on the watch, and when missionaries should come to Moradabad, as they surely would in the course of time, to go to them at once for instruction.

The missionaries were very busy trying to find a house where their families could dwell safely and comfortably, but they could not refuse to go where they were so unexpectedly called by a people evidently "prepared of the Lord" for the Gospel message. They took a small tent, visited the village, and met a large number of the Sikhs, who came with their wives and children to hear the Gospel. Some of them were greatly impressed, and wished further teaching, which was promised. Soon afterward a house was obtained, into which Mr. Parsons removed his family, and then full attention was given to these seekers after light.

The missionary found the people to be a low caste of Sikhs, who, according to their own account, had left the Punjab a few generations back, along with some high-caste Sikhs, known as Jats. They were all, as also were the Jats, followers of Nanak, but these had very little attachment to their religion, and had no caste prejudices

They were watchmen and cloth-makers in the villages, and a few were also cultivators of the soil. They were known as a lawless class, and were often engaged in thieving expeditions. This manner of life kept many of them from being permanent residents in any particular village; and those not watchmen frequently changed their place of residence according to their prospects for work, or to avoid difficulties on account of suspicious conduct. Hence there were not often more than five families found in a village, and usually but one, including, perhaps, one or two grown-up sons.

When the missionaries visited these people many came from various villages to hear them, and to express their willingness to become Christians. These, of course, knew very little of the new religion, but had the impression that their condition would in some way be bettered by the change. By some means, either through the imprudence of their first teachers, or from the well-known custom of Mohammedans aiding their converts, they got the idea of worldly gain very largely mingled with this change, and, no doubt, many were on this account more ready to ask that their names be added to the list of inquirers.

A very few of the most intelligent and sincere were at first baptized, and arrangements made for instructing the others. Many of the unsettled ones went to Moradabad and Bareilly, where they secured work near the mission, either as servants or as helpers on buildings, and were thus placed under good instruction. The scattered condition of the people made the work of teaching difficult, and hence the superintendent of the mission arranged a Christian colony scheme, designing to remove and resettle them together. This scheme failed, as we will hereafter see.

Those who first left their villages, and those who occasionally left afterward, still did service in the large stations, or resided at the Christian village of Panahpur as cultivators. They were also scattered through the mission as preachers, catechists, colporteurs, and teachers; yet most of the people were still in their own villages, supporting themselves, with no aid from the missionaries, and were said to be really better off than were those who had been settled in the Christian village at so great pains and expense. The work among them thus gradually went forward until most of this class called themselves Christians, and perhaps two-thirds of them had been baptized. In 1877 a very large majority of all the Christians in all the stations in Rohilcund were from this class, and even the people in the Christian villages, though more than one hundred miles from their vicinity, were nearly all from the same caste. An occasional isolated conversion had taken place from other castes, and from among the Mohammedans, and the two orphanages had furnished some members; yet, doubtless, up to 1871, eight-tenths of all the Christians in this mission were from these Sikhs.

They were living in over one hundred villages, and their work was divided into eight circuits, each under a pastor, and all under an ordained preacher of the same class as the people. These pastors had an average of fifteen villages each, and received a salary of about ten rupees per month; the ordained preacher in charge of all received thirty-five rupees per month. The rule among the people was to pay toward the support of their pastors as much, at least, as they expended on their old religion before their conversion. The idea which became prevalent in the beginning, that they were to receive and not to give, and the different attempts which

had been made to better their temporal condition, had greatly hindered this work of giving for the support of their pastors, yet in a few years they rapidly improved in this matter.

Mr. and Mrs. Humphrey went over to Bareilly on the 25th of February, and occupied a deserted, dilapidated mansion, called Kashmere Kotee, about two miles from the city, on the opposite side from the English station and cantonments. The natives were in a tumultuous state, and only kept in check by the presence of English soldiers, and it was far from pleasant for the missionaries to be separated from the latter by the city with its unfriendly multitude. But there was no choice. The mutineers had destroyed almost every English dwelling, and only a few of them had been restored, to meet the wants of the military and civil officials. Kashmere Kotee was repaired somewhat, and the missionaries began their work.

Two very capable native assistants were secured for the mission. One of these, Joseph Fieldbrave, was a Eurasian, and had been for several years a preacher in another mission. He was baptized in Cawnpore, and spent several years as scholar and teacher in the Free School of the station. He also spent several years in the service of the King of Oudh, and was for some time connected with the Baptist mission at Mutrah. He was found among the Lucknow police on the opening of our mission in that city in 1859, and at his own earnest request was received as a native preacher, and appointed to Bareilly, to aid Mr. Humphrey in the reopening of that station. He subsequently labored in Moradabad and Lucknow, and was admitted as a probationer to the Conference held at Lucknow, December, 1864, and into full membership in 1867. His natural gifts as a speaker

were of a high order. His style of speaking was smooth and elegant; his imagination vivid and comprehensive; his paraphrases of Scripture incidents surrounding his text, often given as an introduction to his sermon, were so clear and forcible that they remained in the mind of the hearer as an illustrative picture during the whole discourse. He was eminently fitted to labor among the bigoted and bitter inhabitants of Bareilly. He was a true disciple of Barnabas. In his last illness, which was continued through months, his constant testimony was of his "victory through the blood of Christ." As long as he was able to speak he continued to give assurance of his interest in the atonement. He died in Lucknow, July 20, 1868. His son, Isaac Fieldbrave, became a member of the North India Conference.

Azim Ali, the other assistant, acted more especially as a moonshee, or teacher of the language, although he made himself very useful in preaching, and in various ways. He had been a Mohammedan, and retained some of their characteristics. He was more of a Peter than a Barnabas, and would rather have cut off the ears of opposers of the truth than love them into submission. He remained but a few years in the mission.

Dr. Humphrey details the beginnings of the work in that important and interesting city in the following words: "Mr. Inglis, the excellent magistrate of Bareilly, was camping out in the district when we came here. He was much interested in our mission, and gave it his hearty support. He knew the character of the population, and was anxious lest they might treat us roughly when we should begin our bazaar preaching. One morning a sowar [mounted soldier] rode up to the kotwal, bearing a letter from him, in which he suggested that we should not begin to preach in the city until after

his return, as the people would feel less restraint upon them when they knew he was not in the station.

"Mr. Inglis having returned, I resolved to-day to unfold the banner of the cross in the very heart of this great and wicked city. About four o'clock P. M., on March 18, 1859, I called Joseph and Azim Ali into my study, where we read the Scriptures and prayed together after which Joseph and I started for the Bazaar. We went to the central market, which is always thronged, and took our stand in a little niche in the corner of a building. It was just large enough for us both to stand upon, and elevated us about two feet from the ground. Joseph began by reading the fifth chapter of Matthew. The people gathered about us in great numbers; Joseph spoke to them with considerable effect. I then spoke to them of the necessity of every man's hearing and judging for himself in regard to religion, and told them that we could not make them Christians; only God could do that, by their own consent and desire. Then I read the verse, 'God so loved the world,' etc., and tried to show them the attitude of God toward mankind as revealed by that verse; showed them how different is the character of the true God from that of the gods of the heathen; and that the gift of Christ by the Father to atone for the sins of men magnified the broken law and made it honorable. The people listened to all we said with great respect and apparent wonder. Just as I was closing a Mohammedan soldier came up and said roughly, 'God has not a son;' but he was easily silenced, and we made our *salaams* to the crowd and came away, feeling very happy that we had been able to lift up the standard of Jesus among this heathen people, and gratified and encouraged with the result.

"This evening," continues Mr. Humphrey, "March

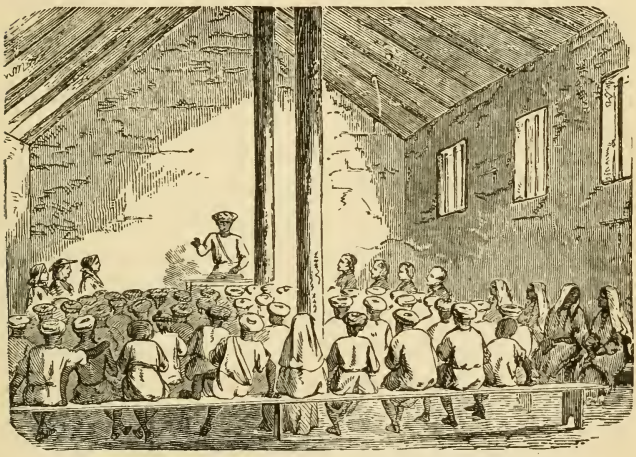
24th, we again went to the Bazaar, and preached 'Christ and him crucified.' The kotwal had asked me to preach in front of the kotwalee, saying it would be a better place than the one we had selected. I sent him word in reply that we would like to preach there this evening. When we arrived we found a table placed in front of the kotwalee for us to stand on, a 'durree' laid down in front, and the street well watered for some distance around. Azim Ali and Joseph spoke first, the latter very well indeed. I had not intended to speak, but could not desist, so I mounted the table and spoke a few moments from the text, 'There is one God, and one mediator between God and men, the man Christ Jesus. I had heard that the kotwal was a Turk; that he went with the 93d Highlanders from the Crimea, and came to India with them; and that he was a very shrewd man. I supposed, of course, that he was a bigoted Mussulman. What was my surprise when I asked a native in uniform if he was the kotwal, to be told that a young man who had been by my side during the services, and whom I had supposed to be an Englishman, was he!

"The kotwal walked nearly home with us. He asked if we could not manage to preach Christ *without mentioning his name*, as the Mohammedans became so angry when they heard it. We explained the matter to him until he said he saw the force of our reasons, and that, of course, as it was our purpose to preach the Gospel of Christ, we must use his name."

On July 24, 1859, Dr Humphrey baptized the first convert, Zahur-ul-Huqq, and administered the Lord's Supper for the first time in the Hindustani language, to seven persons. On account of his defection from Mohammedanism, Zahur-ul-Huqq's father and brothers

First Methodist Episcopal Church, India.

were "exceeding mad" against him, and would not allow him to visit them. His wife and two children were with them at his home in a village some distance from Bareilly. He tried to appease them by kind words, but they would not heed him. His wife would not see him. Nothing could pacify them but for him to abjure the Christian religion. He was in Bareilly for the purpose



INTERIOR OF THE FIRST METHODIST EPISCOPAL CHURCH IN INDIA.

of teaching, and was earning fair wages, and as Dr. Humphrey was in great need of an assistant he took him into his employ, and in a few months Mr. Huqq began to preach, and became prominent as an earnest, consistent worker, and a member of the North India Conference.

Several young men from among the Sikhs came to Bareilly during the season, obtained work to supply themselves with food, and applied themselves to learn more of the Christian religion, and also to learn to read. One young man brought his bride, an ignorant, bashful

village girl, with him. She became a very fair scholar and an earnest Christian woman.

The methods of work to be adopted in India were already indicating themselves. Public preaching of the Gospel in the streets of the cities and towns, and at great gatherings of the people, so common in India at fairs or *melas*, seemed most important. Missionaries of the several societies have differed in opinion as to the relative importance of education and preaching; but ours has been widely known as a "preaching mission." Not that it holds educational measures in less esteem than do others, but that it has met with more than the usual success with its more direct methods of approaching the adult population. Perhaps the American Methodist style of presenting truth is peculiarly adapted to India, or possibly the conditions of our special field have been more favorable than most for this branch of labor. Rare opportunities exist in our field for reaching the people through the large gatherings at the fairs. The Ganges skirts our mission territory on two sides, and Hurdwar, where this "sacred" stream comes out of the Himalayas, and Gharmakteser, near Moradabad, are among the most famous and favorite places of resort; and it is not unusual to find two millions of people gathered, at either of these places at certain festivals, for the purpose of barter and bathing, and for burning up some portion of the bodies of their deceased friends to be cast into the river. The people remain in a species of vast encampment for many days together, and a good opportunity is afforded for hours by the proclamation of the Gospel or the religious discussions which are had in connection with these visitations.

How different it would have been if the people could not have been induced to listen to the missionary!

Year after year, however, they continue to collect to hear these messengers. That some impression is in this way produced upon the popular thought is manifest from the frequent attempts on the part of Hindus and Moslems to oppose to them similar efforts in behalf of their own systems, in the immediate vicinity of the spot at which the missionary may be preaching. The influence of these public efforts is incalculable. The customs of the country cause men to move about from city to city, as their occupations may demand, without removing their families, and thus in the course of years there is a vast dissemination of truth.

Besides the daily visitation to the cities for preaching, the missionaries make tours or itinerations through the country for this purpose. This practice, as we have seen, began in the first days of the mission. The dense population, to which reference was made in the selection of the field, is very favorable to this mode of work. There are no isolated houses, not even in the agricultural districts of India, the people all living in villages. This was early seen to be a great help in reaching the people. Besides the larger cities within the mission territory in Rohilcund, there are fourteen cities each having over ten thousand inhabitants, within a hundred miles of Bareilly, and in Rampore and Oudh are an equal number, while at the distance of one to four miles apart are villages ranging from this number down to one or two hundreds of population. Agriculture being carried on co-operatively, these people are readily accessible in the villages at the close of each day, and can be assembled in the square, which is left vacant in each village for the gathering of the people for any public purposes. Besides these opportunities, markets are held in some of these villages, central to others, each day

of the week, and the crowds assembled can thus be reached.

To spread the Gospel outside of the cities it is customary for missionaries to spend the cooler portion of the year in tents, which are located so as to reach the largest number of people possible, until they make the circuit of villages surrounding for ten miles or so, and then remove to another such central place. After preaching, the people are invited to come to the tent for books and conversation, and many respond, to whom, in the quiet of the camp, the missionary gives careful instruction.

In cases where native Christians are located, the missionaries or their helpers visit the villages regularly, making of them an old-fashioned Methodist circuit of preaching places. This method is not foreign to India, for many of the Hindu teachers are accustomed to form villages into a chukkar, or circle, for the instruction of the people.

On August 26, 1858, Mr. Butler, accompanied by Mr. Pierce, left Nynee Tal to survey the various fields that presented themselves to the mission in the principal towns in Rohilcund, and also the city of Lucknow. A worse-governed territory than Oudh was immediately prior to the mutiny could not be found in all India, nor possibly any-where else where forms of government were in the least attempted. The Nawab of Oudh led a life of dissipation; he was surrounded by unprincipled and incapable subordinates. The territory was divided among barons or taluqdars, who, with the smaller chiefs, were in a state of constant disturbance from the petty wars into which they plunged; all property was rendered insecure; the very crops in the fields were plundered; roads were not constructed, and those al-

ready constructed were neglected. A state of things little short of political anarchy obtained.

This inefficient and wretched Government was swept out of existence by the British authorities in 1856, just before the mutiny, and the Nawab of Oudh was removed to Calcutta, where he was assigned a residence, and became a pensioner of the British Government. Mr. Butler had sought to locate a mission in Lucknow on first entering the field, but he could not succeed in securing a residence. Remarkable, indeed, were the changes that had transpired since Mr. Butler had passed through Lucknow at that time. In some respects it was yet an unpropitious time to inaugurate a mission. "The people were confused and distrustful; society had to be reorganized; courts, police, and stations re-established; and public and private buildings erected." Yet, on the other hand, Mr. Butler had reached India in time to see the old order of things, and now, when all the crusts of society were broken up, he was on hand to see the new formative processes. In addition to all this, no missionary work had ever been attempted in the Province of Oudh, and the mission entered as a part of the new order of things, at a time when Mohammedanism was broken, and Christianity was politically triumphant.

Oudh, as we have seen, was a densely populated province, and Lucknow was its capital. It contained at that time probably three hundred and fifty thousand souls, and was the fourth city of India. "Let a Christian mission be established in Lucknow," is said to have been among the dying utterances of Sir Henry Lawrence. There were many reasons why this desire of this noble Christian officer should be fulfilled. A mission in the capital would influence the province, and, at

that particular juncture, it would specially command the sympathy and prayers of the whole Christian world. It was, too, of great relative importance to our mission field. We talked of occupying Shahjehanpore, near the western boundary of Oudh, and a development of the territory surrounding it involved entering thirty miles into the province of which Lucknow was the capital, and it was better to have this as a base of operations. Then between Lucknow and Shahjehanpore was the large native city of Khairabad, near which is now the Seetapore military and civil station; and when this should be occupied our mission stations would be about fifty or sixty miles apart from Lucknow to Bijnour, and other stations could be opened elsewhere in Oudh as the opportunity was afforded. Besides all which, the highway to our other missions lay through Lucknow.

It was with intense interest, therefore, that Messrs. Butler and Pierce entered Lucknow, to see if they should attempt to possess the land. They met a cordial welcome from the noble Christian, Commissioner Montgomery, who inspected with them the various localities most suitable for their work. A great number of houses and locations in Lucknow had been confiscated during the mutiny, and were at the Government's disposal. A portion of this property on the river Goomtee, and adjoining the celebrated Hoosainabad Bazaar, which belonged to the Nawab of Oudh, was known as "Asfee Kotee." The whole premises were surrounded by a wall of brick about ten feet high. There were several buildings on these grounds. "The Black House" (for this is the meaning of its name) was within two hundred feet of the bazaar. There was also a little white marble mosque; while the Asfee Kotee was farther back toward the river. These premises the

commissioner made over to the superintendent, saying, "Here is house room for six men. Go into these houses and occupy them. No one shall disturb you while I am here. The longer you are there the less likely you are to be disturbed by any one," an assertion which was certainly true, for we occupy those premises to-day, with less probability than ever of our leaving Lucknow until the city and the province are given to Christ for his possession.

Mr. Montgomery did more than this; he assured Mr. Butler that he should have what other sites our mission might need in the city for places of worship, and that they should be freely provided. He also ordered that the Asfee Kotee premises should be examined, and thoroughly repaired and fitted up at the expense of the Government; and soon a hundred men were daily engaged, and within eight weeks the premises were ready, and we entered without cost into possession of property which competent civil officers estimated at the time as having cost forty thousand rupees. Mr. Montgomery added to all this a cash subscription of five hundred rupees, or two hundred and fifty dollars, which his private secretary and other gentlemen soon made up to two thousand rupees, or one thousand dollars.

It is not surprising that Mr. Butler felt it his duty to leave Mr. Pierce in Lucknow, living in the Asfee Kotee. He also directed Joel to join Mr. Pierce, and soon four orphan boys were made over to him.

They commenced work in September, 1858; and in November we find Mr. Pierce, Joel, and Azim Ali, having four preaching services a week in the bazaars of Lucknow, a class-meeting, and two small schools. They also conducted an English preaching service and class-meeting among the British soldiers in the cantonments.

Among the few orphans that were given to the mission this year was a little girl baby, sixteen months old. Her father had died some time before, and her mother had died in the hospital four days before. The magistrate sent her over to the mission, and the school-teacher's wife took charge of her. As early as November 27, 1858, Mr. Pierce was encouraged by numerous professed inquirers, of ten of whom he furnished an account to the missionary authorities at home. Among these was Benjamin Luke, a boy sent to them by Judge Lattier, of Cawnpore, who was the son of a native Christian. He afterward became an excellent helper and exhorter. The first Hindu inquirer was a policeman named Jeya Lall.

The missionaries soon established schools, and July, 1859, found them with two schools in the mission compound, one for boys and one for girls, and another in the southern part of the city, in Saadat Gunge. The attendance on the boys' school fluctuated from fifty to a hundred and twenty-five, while the girls' school had an attendance of twenty-five.

On April 1, 1859, James A. Cawdell, an English Wesleyan, joined the mission, and commenced work among the soldiers in Macchi Barwan Fort. On June 9 an English and Hindustani class was formed. On the 1st of May a chapel, fitted up for temporary use, was dedicated. In July, 1859, the record of the English and Hindustani Church in this station showed:—

	Members.	Probationers.	Baptized Children.	
English Class.....	6	9	5	
Hindustani Class.....	6	9	14	
Total.....	12	18	19	49

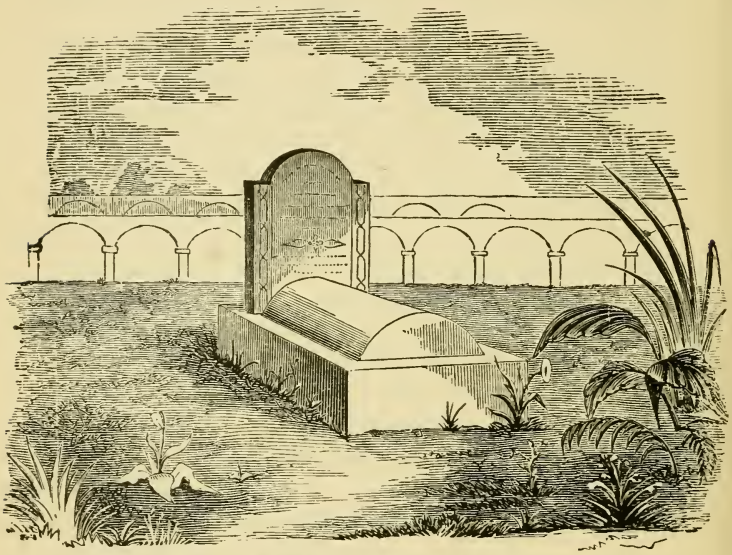
Seven others were recognized as inquirers, and registered as candidates for baptism, and six others who showed an interest, but were not so candid and serious.

8. First Annual Meeting and Opening of New Stations.

On August 21, 1859, the mission was re-enforced by the arrival at Calcutta of five missionaries and their wives and one single man, namely: Rev. James Baume and wife, Rev. Charles W. Judd and wife, Rev. J. W. Waugh and wife, Rev. J. R. Downey and wife, Rev. E. W. Parker and wife, and Rev. James M. Thoburn. These proceeded at once to Lucknow, where the first general gathering of the missionaries took place. Besides those already named, Rev. Samuel Knowles and wife were present. He was an Englishman, who had left the army the year previous, in which he had been an officer. Wesley Maxwell was also present, who had likewise come from the army, and been received into the mission. The journey alluded to, from Calcutta, was attended with some excitement, and severe fatigue and exposure, which proved fatal to one of the company. Mr. Downey was ill on his arrival at Lucknow, and the Annual Meeting was clouded by apprehensions of his death. He was the guest of Dr. Butler, and received every possible attention, with good medical aid, but the illness, at first apparently slight, developed into dysentery, and in four days he was gone. After appropriate services, conducted by Messrs. Pierce and Baume, he was borne by natives to his last resting-place in the mission cemetery.

Mr. Downey was twenty-two years of age, and of rare loveliness of character. It was intended that he should take charge of the Orphanage, and his widow, married to him just on the eve of his departure from the United States, full of missionary zeal, begged the privilege of taking his intended work, and her request was granted

The father of Mr. Downey says: "I heard them agree that if either of them died on the ocean or in India the



THE GRAVE OF J. E. DOWNEY.

other was to continue the work." The perfume of this brief but precious stay in India still lingers with the mission.

The Annual Meeting appears to have been one of marked character. The young men had evidently entered upon their mission with most decided convictions as to the adjustment which would be wise of its various parts, and the aim and direction to be given to the work. With the assertion of such striking individuality, in which the superintendent was not inferior, it was a great thing to be able to harmonize and proceed with efficiency. But the work was happily adjusted, and each began, in the name of the Lord, a grand onset upon the

darkness of the land. This bold, independent, self-reliant character on the part of the mission it has ever since maintained.

Two new stations were taken up in Rohilcund: Shahjehanpore, about forty miles east of Bareilly, and Bijnour a night's journey to the west of Moradabad. The few orphan boys who had been gathered in the mountains and plains, and who had been during the year in the charge of Mr. and Mrs. Humphrey in Bareilly, were to remain in that place, to form the beginning of a boys' orphanage, and were placed in charge of Mrs. Downey. Several girls had also been made over to the mission by Government, and these were to remain in charge of Mrs. Pierce in Lucknow, as the beginning of a girls' orphanage.

The appointments, as made out at the September meeting, were as follows: Lucknow, R. Pierce, J. Baume; Shahjehanpore, J. W. Waugh; Bareilly, J. L. Humphrey, Mrs. J. R. Downey; Moradabad, C. W. Judd, J. Parsons; Bijnour, E. W. Parker; Nynee Tal, J. M. Thoburn, S. Knowles.

Dr. Butler resided in Lucknow. Before the year 1860 began, however, four changes were made: Mr. Baume was removed to Shahjehanpore, Mr. Waugh and Dr. Butler to Bareilly, and Mr. Humphrey to Budaon, a city about thirty miles south of Bareilly. The removals were effected about the first of January, and produced some disruption of the plans of the missionaries. But with the new fields came new plans and the beginnings of success.

Bareilly might be said to be the head-quarters of the mission Mr. Humphrey had been at this post since February 25, 1859, seven months before the general meeting, and three months afterward. By the aid of

Joseph Fieldbrave and Azim Ali preaching had been commenced March 18, and prosecuted with remarkable results. All this we have seen. Some other important events had also transpired.

When Dr. Butler, in the last days of the rebellion ventured down to Meerut, he met his dear friend, and the friend of the mission, Major Gowan, (now Colonel,) who, like himself, had marvelously escaped being slaughtered by the mutineers. Major Gowan made over to him an orphan boy, whom he had rescued, and to whom he gave his own name, standing responsible for his support. The poor child was found on the back of an elephant, where his father, a sepoy officer killed in battle, had left him during the fight. In his great sorrow Major Gowan found him, and promised to be a father to him. Most nobly did he fulfill his promise, and James Gowan is now a member of the North India Conference, and a credit to his benefactor. Four or five boys were soon afterward made over to Mr. Pierce at Lucknow, and by September 21, 1858, Dr. Butler writes, they had twelve. These were children of those slain during the mutiny, or destroyed by the famine and pestilence that so immediately followed in its wake. By August 24, 1860, Mr. Waugh, who succeeded Mr. Humphrey at Bareilly, reports twenty-four orphan boys, and by the close of the year the number had increased to thirty-nine. So began our "boys' orphanage," now located at Shahjehanpore.

During this year, also, the present excellent site for our mission buildings was obtained.

During this year, also, and at Bareilly, a printing-office was fitted up, and the issue of publications commenced. This was the foundation of our "Mission Press," or Book Concern, now at Lucknow, to which place it was

Mission House at Budaon.

removed in 1866. By the end of the year the native Christian community at Bareilly numbered fifty-six souls.

Mr. Humphrey reached Budaon in December, 1859. He found a few native Christians here who had formerly belonged to the little band at Bareilly. Premises for a mission residence and school were purchased, and Mr. and Mrs. Humphrey, with a native catechist selected from among the native Christians connected with the Anglican Church in Bareilly, took up their abode there and opened the work. Two schools for boys and one for girls were opened, and the Gospel was proclaimed not only in the bazaars of the city, but throughout a large portion of the district. There were several very interesting inquirers from among the lower castes, one of whom became a very valuable assistant, and is still an efficient worker.

A drought prevailed, and food went up rapidly to famine prices. Budaon District especially suffered extremely. Children were sold by their parents in the streets of the city for two or three rupees apiece, as they could not feed them, the parents thus finding a respite for themselves from starvation. Men assaulted and pretended to rob others merely to get into prison, where they would be fed. The Government officers often found children without any protectors, their friends having all perished by starvation Many of these waifs were made over to the mission at various points. Mr. Humphrey in this way had received several girls, who in 1861 were gathered together at Lucknow, and constituted the "Girls' Orphanage."

Mr. Humphrey completed, during the year, a commodious and beautiful little building for chapel purposes, at a cost of five hundred dollars, and a good residence.

with sufficient accommodations for two families, for one thousand five hundred dollars more, toward which he received in Budaon one thousand one hundred and fifty dollars.

Budaon is the head of a collector's district, containing a million of people. Scattered among the villages is a class of people called *mehters*, or sweepers, numbering some twelve thousand. They are of the lowest of all the castes of the region, but are cultivators of the soil, and of average mental ability with their neighbors. Some of the most influential of these were converted, and became instruments, under God, in the salvation of many of their neighbors. Out of the ranks of these came Chimmar Lal. He was raised amid the most blighting influences of Hinduism. When he resolved to forsake the religion of his childhood he felt all the disadvantages of such a training. But he had great native energy of character, and his conversion was so clear that the struggle was soon turned into a victory. He became studious, and developed rapidly, and in time graduated with honor from the Theological School in Bareilly. He became eminent as a native evangelist, and so commended himself that he was regularly employed as a helper.

He went from village to village, and from town to town, where he gathered his people and such others as were disposed to hear, and preached, exhorted, talked, sung, and prayed by day and by night. In this way many were persuaded to seek the Lord, and found pardon and peace in Christ. He was still a young man, and promised to do much in the future for the promotion of the kingdom of Christ in the region where he labored.

From this same class of people, a dozen or more were raised up who felt themselves called of God to preach

Christ to their people, and were sent to the Theological Seminary. Most of them, after graduating, were appointed to fields of labor, and engaged in the proclamation of the Gospel.

One very valuable assistant in this region was converted a few years later from Mohammedanism. His name was Mahbub Khan. At the time of his conversion to Christianity he was engaged as a teacher in a Government vernacular school. For a short time, in his boyhood, he had attended a mission school in Sealkote. Becoming interested in the search for truth he read all the Mohammedan books that came to hand; but the more he read the greater became his unrest, until he finally gave up the pursuit in disgust. He had been taught that Christianity was a fabrication, and his own investigations into Islamism convinced him that this, too, was unworthy of credence. In this state of mind he strayed one day into another Government school, and asked the teacher if he had any books worth reading which would dispel "a fit of blues." The man replied he had only a New Testament, which had been left in the school by a missionary. Finding no other book, he took this, and, returning to his house, began to read it. He read a few chapters, and laid it aside, but soon took it up again, resolved to see what the book contained. The fifth chapter of Matthew interested him deeply. The Beatitudes seemed blessed indeed, though he had been taught that the book had been fabricated by the Christians. He became fascinated with the simple narrative as he read chapter after chapter. While reading the account of the Saviour's sufferings, in the twenty-seventh chapter of Matthew, a profound conviction of the truth of the narrative and of the divinity of Christ came like a flash to his soul. He purposed in his heart

to give up Islamism, and quietly love and follow Jesus, hoping by this course to escape persecution and retain his position, and yet be a true disciple of Christ. But he could not repress his new-found joy. He was soon engaged in trying to win his more advanced pupils to the faith that was proving such a rest and comfort to his own heart. His eager desire to learn more of "this way" soon led him to seek further instruction from the missionary. He was urged to see well to it that he secured the renewing power of the Holy Ghost. He was further shown the necessity of publicly confessing Christ. He feared his wife would forsake him on learning his purpose to be a Christian, and his family would be broken up. But on hearing his story her reply was: "I am your wife, and will never leave you."

The people of the place tried, but in vain, to dissuade her from this course. Soon after they both, with their children, were baptized. Since their conversion several of their relatives have followed their example.

Ere long his name was enrolled among the native helpers. In this capacity he proved himself so competent a workman that at the annual session of the North India Conference January, 1878, he was admitted on trial, and stood at the head of the native ministry in the Budaon District.

During the year 1876, owing to uncontrollable circumstances, the missionary in charge of this work, Rev. F. M. Wheeler, was absent for nine months. Still he writes in the report for this year:

"The work has been carried on, and shows results indicating progress in the right direction."

He then adds: "Much of this is due to the prudent management of a local preacher, Mahbub Khan, who

has shown himself to be a useful assistant to the missionary."

During these months he was in charge of this field, under the supervision and direction of the presiding elder.

Rev. R. Hoskins was appointed to this work in January, 1870 Previous to this time much labor had been expended in this district, especially while under the charge of Rev. T. J. Scott, who spent six years in this region; but the time of a genuine harvest seemed not yet to have come. The report for the year 1869, made by Rev. H. Jackson, who labored here one year, gives the number of members and probationers as sixty-three. During this same year twenty adults and fourteen children were baptized. But 1870 marked an era of unprecedented success in this field. One hundred and forty-nine adults and sixty-six children were baptized. The report for this year says:—

"The work in Budaon District is very promising, and is opening out on a large scale. It is chiefly among a low-caste people, but they are intelligent and thrifty. It bids fair to rise rapidly in importance as a native Church. A few men of the sweeper (*mehter*) caste, genuinely converted in heart and life, have carried the Gospel into a number of widely scattered villages. The desire to accept Christianity was gradually awakened, and forced itself into notice, and, on receiving attention, gave evidence of being a true work of the Lord. . . . A large number of adults have not only been baptized, but seem to be genuinely converted in life. . . . Mrs. Hoskins writes, that, counting the women who are nominally Christian, and those who are connected with Christian families and open to religious instruction outside of Budaon city, there are three hundred and sixty-five

women, besides children, who are willing, and many of them anxious, to learn to read and know more of Christianity.

Since this period this good work has gone on with encouraging interest. For 1871 "seventy converts and inquirers" were reported. That others than these "low-caste" people had begun to respond to gospel influence is evident from the fact that among the converts reported were "five Mohammedans of good families, whose conversion produced a profound impression in the district." The work was recognized by the missionaries as especially encouraging, because it assumed a spontaneous and indigenous character. Four baptized men from among the poor people were regularly preaching the Gospel, as best they knew how, at their own charges.

The next Annual Report states that "a work of real power is spreading from village to village among these poor people. Some of the native preachers work like true evangelists, going from village to village, urging their people to come to Christ." At the end of 1875 Mr. Hoskins left this work on furlough for America. In summing up the results of the labor done during his residence of six years, he states that "Over four hundred and fifty have been baptized, of whom three hundred are communicants." As a body, the sweeper caste of twelve thousand are favorably inclined toward Christianity The work is carried on from nine centers, manned with native preachers. The Churches in these sub-circuits are growing in grace and knowledge of Christianity, as well as improving in their temporal circumstances. There are many inquirers wishing baptism. Christianity is working its way gradually into several castes. Continuous efforts are made to develop the

spirit of self-support; but this is a hard lesson to learn in a country where for ages the sole motive in giving has had its foundation in fear or self-glorification. Patient effort in instructing these inexperienced Christians does in time develop true gospel liberality.

In January, 1876, Rev. F. M. Wheeler was appointed to this work, but owing to circumstances, as elsewhere indicated, he was absent from the charge for nine months. In January, 1877, Rev. T. S. Johnson, M. D., was sent here, and zealously prosecuted the good work. During the two years one hundred and eighty-seven children and adults were baptized, and there had been general progress in the mission. The famine of 1877 pressed heavily upon these village Christians, but they suffered far less than their heathen neighbors.

Dr. Johnson, in a later report of this work, in speaking of the new converts, says: "It is almost impossible to get them to give up their old marriage customs and ceremonies, which are full of idolatry. It is no uncommon thing for Christian parents to marry their children in infancy into heathen families, and with idolatrous ceremonies, and in the case of girls they are removed in the tender years of their childhood into the heathen families into which their parents have married them. When the rules of the Church were enforced cutting off such offenders, in some cases, only the men and boys of the family came forward for baptism, leaving the girls to be married among heathen, and the women to make the arrangements. As soon as the girls were all married—this being done while they were mere babes —the mother came forward for baptism. This is now prevented by refusing to baptize men without their families. . . . This marriage question, which generally settles itself in western countries, is one of the most

difficult with which the Church in India has to contend."

Another custom which is given up with difficulty, is that of making offerings to the dead. This is one of the caste requirements of Hinduism. According to the current belief, the spirit, after leaving the body, wanders about hungry and thirsty in desolate places. Hence food and drink are necessary, and parties who dare neglect giving these will suffer for it when their time comes to be turned out of the body. Though this caste may not give daily offerings to the spirits of the departed, nor so much to the Brahmins as others do, still they do give a great feast to the brotherhood, in which certain idolatrous rites are observed, hoping to be credited in full for service done to deceased members of the family. Not unfrequently new converts attend these feasts, and, in some half-disguised way, give them when their turn comes.

But there was great growth each year in strength to renounce all these observances, which are so interwoven through all the social life of this people, and in a little time it was hoped they would be merely relics of the past.

Mr. Parker, accompanied by two native helpers, William Plumar and Samuel Bhagarath, arrived in Bijnour October 14, 1859, on which day preaching in the bazaar was commenced, and maintained through the year on the three market days of the week. On the first Sabbath after their arrival the first Hindustani service was held under the shade of a mango-tree, and it was afterward continued for the year in the sitting-room of the mission house. The attendance was small, but constantly increasing. A class was immediately formed, and regularly held, attended at first by five persons, two of whom

spoke English and three Hindustani. It increased to eighteen before the year closed.

In November itinerations were commenced, chiefly for surveying the field with a view to work when the missionary should have sufficiently acquired the language. A little preaching was done on the route, and tracts scattered. Eight or ten large cities, with a population of from ten to thirty thousand, and hundreds of villages, with from three hundred to five thousand inhabitants, were visited, and the reception met was in almost every instance encouraging. Wherever the missionaries preached, crowds listened attentively, and tracts and books were eagerly accepted. At Bijnour a Sabbath-school was commenced, and twenty-four scholars attended. A day-school was also commenced, but there was not room to accommodate any from beyond the mission compound. The family prayers of the compound were quite an occasion. All were required to attend, the Bible was read and expounded, hymns sung, and the Lord's Prayer repeated in concert.

The year closes with a report for this station of four schools, in which were twenty-six male and fourteen female scholars, and one Sunday-school at Bijnour. There was here a church membership of twenty-four. The congregation at Bijnour averaged sixteen.

Mr. Parker also had charge of several villages in Moradabad District, in the vicinity of Amrooah, chief of which were Joa and Barbakera. Some twenty-six probationers had been reported to him at those places, and some thirteen hundred inquirers. These persons generally renounced all caste, ceased to worship idols, and appeared anxious to understand Christianity. But his heart was made sick by the speedy disappearance of much of this promise of good. It was like the morn-

ing cloud and early dew which passeth away. At Amrooah, which contained forty thousand people, mostly Mohammedans, the establishment of a mission and of schools was earnestly requested by the people, they offering to furnish a school-house and a large number of paying scholars.

Nynee Tal is the name of a lake six thousand two hundred feet above the level of the sea, about three fourths of a mile in length, and of varying breadth, embosomed in mountains, some of which rise to upward of eight thousand feet, and are covered with forest. On the sides of these mountains many houses are built for the accommodation of European visitors during the hot season. A stream of water runs into the lake at the northern end, and finds an outlet at the southern. A part of the valley at the northern end is above the level of the lake, and on the slope toward it the bazaar is built. The native population, during the season, was about four thousand, and the number of European visitors averaged about four hundred and fifty. During the cold season the place is comparatively deserted. There was a cart road from the northern end of the lake to Rani Bagh, at the foot of the hill on the road to Bareilly, and a bridle road from the northern end to Kalah Dongi, on the road to Moradabad. Beyond the southern limit of the station there was an invalid depot for English soldiers, detachments of whom were sent up every season from the plains.

Early in 1857, as we have seen, Dr. Butler, with his family and the other residents of Bareilly, sought refuge in Nynee Tal, and in this place he was joined, near the close of the year, by Mr. and Mrs. Parsons, of Meerut; Messrs. Pierce and Humphrey, also, with their families, arrived in Calcutta in September of 1857, and

with considerable difficulty succeeded in reaching Nynee Tal, by way of Mussoorie, in April of the following year. Mr. and Mrs. Knowles joined them later in the season. It was decided to make Nynee Tal one of the mission stations, and as Mr. Parsons was somewhat proficient in the Hindustani language, a school for native boys was at once opened in the bazaar. Religious services in English and Hindustani were also commenced. Nynee Tal, therefore, is our oldest mission station in India dating from the mutiny. Toward the close of the year, when work was commenced in Oudh and Rohilcund, Mr. Knowles was left in charge of the work at Nynee Tal.

In October, 1859, Mr. Thoburn was appointed to Nynee Tal, where he remained until October, 1863. Mr. Thoburn at once formed plans with his colleague for immediate work among the natives, but as Mr. Knowles was removed early in the year to Moradabad little could be done, since Mr. Thoburn had not yet acquired the language. He was closely confined to the little station, and to the soldiers, and a small boys' school. Mr. Knowles returned in April, and the work was then prosecuted with vigor, and every department of it was somewhat advanced. The year closed with eight English members of the Church and two native members, and nine on probation. A boys' school, a girls' school, and a boys' Hindu school, in which were seventeen pupils, were also established. The girls' school had been opened by the ladies of the mission in June, 1858, and kept up through the season. It was composed of twenty girls and women from the English families, but was broken up when the autumnal exodus took place. This school was reopened and maintained during 1860.

Apparently the most inviting field for the Nynee Tal

missionaries was among the Taroos, a people living just outside of the great Terai jungle. They are a very simple people, without caste, and reputed to be without religion. They were described to Mr. Thoburn as in many respects resembling the Karens of Burmah. The place of their residence was unhealthy in the extreme, and the missionaries could not venture there until December Colonel Ramsey took a deep interest in these Taroos On entering the field Mr. Thoburn found it less promising than he had expected. The people, though simple and honest, were very intemperate and licentious, and, withal, quite unimpressible. Little had resulted from this promising opening.

In the station at Bareilly during 1860 the work progressed. Preaching was regularly conducted in Hindustani at Cashmere Kotee, two miles from the city, then the seat of the Boys' Orphanage, and services in both English and Hindustani at Dr. Butler's house in the city of Bareilly. In the bazaar there was preaching on an average three times a week. There was but one school at this time, and that in the Boys' Orphanage. The orphan boys now numbered twenty-five.

In Lucknow during 1860 the various departments of work were also pressed with vigor, much attention being paid to the English population. There was a large force of foreigners here in the military and civil service of the Government. Among the soldiers there was a continuous revival. A mission school which had been early established at Saadat Gunge now numbered twenty-five in attendance from the bazaar. A chapel, forty by twenty-six feet, was completed, on land donated by the Nawab Moveen ud Doulah, and itinerations maintained for more than two months, during which more than fifty villages were visited, and sermons addressed to repre-

Mission House and Orphanage at Bareilly.

sentatives of more than two hundred villages, situated from sixty miles north to forty miles west of Lucknow. The Girls' Orphanage located here now numbered thirteen, and there were thirteen names on the Church record.

At Moradabad during 1860 the work among the villages was continued, and Sabbath services were conducted in English at the missionaries' residences, and among the soldiers, and a zyat was established.

Shahjehanpore is an important post in Rohilcund, near the borders of Oudh, where great atrocities were committed by the mutineers. To this place Rev. J. W. Waugh was appointed, and it was formally opened as a mission station, October 1, 1859. No house could be obtained in the civil or military station, and Mr. Waugh, with his accomplished and now sainted wife, moved into a small bungalow with only one room, in the heart of the native city, and resided there for three months, cut off from nearly all European society. Mr. Waugh's assistant was a bugler-boy, who had been obtained from the native police of Lucknow, who, he says, "might have been useful but for three or four slight drawbacks, to wit, he was unconverted, ignorant, covetous, discontented, dishonest, and very wicked withal;" and yet, in the packed population of this native city, without acquaintance with the customs and language of the country, this bugler-boy was, as Mr. Waugh says, "the only mouth-piece between us and the babbling multitudes." Stephen, a "helper," was at length obtained, and did good service in the bazaars daily. Arrangements were being made for opening a school near the missionary's residence, when Mr. Waugh was removed to Bareilly, and Mr. Baume took charge of the station. Just before Mr. Waugh's removal a proper mission-house was

purchased. Aided by Stephen, Mr. Baume did faithful work, notwithstanding his severe illness and the affliction of the death of "their little Mary." Bazaar preaching was maintained, and a school begun. In October Mr. Baume removed to Lucknow, to take charge of the English congregation there, and J. A. Cawdell succeeded him here. In January, 1861, a chapel was dedicated. Several persons were taken into the Church on probation. In October, 1861, Mr. Humphrey succeeded Mr. Cawdell, and in February, 1862, he received Rev. D. W. Thomas as his colleague. Mr. Thomas was, however, soon removed to Bareilly, to take the treasurership of the mission, a trust which he continued to hold for many years, except when out of India, and which he faithfully and efficiently executed at all times. During the summer of 1862 a school building was erected, and the school opened with forty boys, and soon increased to one hundred and fifty. In October, 1862, Mr. Humphrey removed to Moradabad, and Revs. J. H. Messmore and J. D. Brown were appointed to this station, the latter being placed in charge of the Boys' Orphanage, at this time removed from Bareilly to Shahjehanpore. On the arrival of Rev. T. S. Johnson from America, he, also, was appointed to this station, and spent his first year in acquiring the language, and teaching in the Boys' Orphanage. In 1864 Mr. Messmore removed to Lucknow. We find it difficult to explain the frequent removal of missionaries from one post to another.

The year 1860 closed with thirty-three members and thirty-four probationers of the Hindustani Church, in twelve regular congregations, with an average attendance of three hundred and thirty-six natives, which was threefold what they had been the year previous. There were forty members and thirty-six probationers in the English

department of the Church, with an average congregation of two hundred and sixty-six. In fifteen day-schools there were gathered two hundred and thirty-nine pupils, and in three Sabbath-schools one hundred and seven scholars, and there were thirty-eight orphans.

The entire mission had fifteen residences for missionaries, which were valued at $21,402. The five chapels were valued at $4,920, and there was miscellaneous property valued at $3,575. After having supported the orphans, and met the demands of the work in all directions, the mission had a residuum of more than $30,000 worth of property.

6. The Annual Meeting of 1861.

The second Annual Meeting of the mission convened in Bareilly on Friday, February 1, 1861, and assumed the form of conducting business usual in an annual conference. Indeed, thus early the mission aspired to be an annual conference. Besides the missionaries, there were present seven native helpers — Joel, Enoch, Joseph, William, Stephen, George, and Zahur-ul-Huqq. The subjects considered were, salaries of native helpers, fund for superannuated native helpers, the printing-press, course of study for helpers, whether the English language should be taught in the schools and orphanages, and whether unmarried female missionaries should be sent to the mission. The meeting adjourned on the 5th, and the following were the appointments:—

William Butler, superintendent. Bareilly: J. L. Humphrey, J. W. Waugh, manager of the press, missionaries; Mrs. Downey, in charge of Boys' Orphanage; Joseph, native preacher; Thomas, teacher in orphan school; Enoch, assistant in the press. Budaon: S. Knowles, assistant missionary; George, native exhorter; Yaqub

teacher. Moradabad: C. W. Judd, missionary; Zahur-ul-Huqq, exhorter; Daniel, teacher. Bijnour: E. W. Parker, I. L. Hauser, missionaries; William, native exhorter; Philip, Benjamin, and Muassi Singh, teachers. Nynee Tal: J. M. Thoburn, missionary; Samuel, native preacher; Isa Dass, teacher. Shahjehanpore: J. A. Cawdell, assistant missionary; Stephen, native exhorter; Robert, teacher. Luckimpore: Henry Jackson, missionary; James, native exhorter and teacher. Lucknow: R. Pierce, J. Baume, and J. H. Messmore, missionaries; Mrs. Pierce, in charge of Girls' Orphanage; Miss Libbie A. Husk, assistant to Mrs. Pierce; Joel, native preacher; Cornelius, native exhorter; Bakhsha, teacher in orphan school.

Four of these missionaries were appointed in anticipation of their arrival, for Messrs. Jackson, Hauser, and Messmore did not reach India till the following April, at which time also came Miss Libbie A. Husk. In process of time all were at their posts, and the work continued to prosper.

In October, 1861, J. T. Gracey and wife arrived, and were appointed to open the work at Seetapore. This city is situated midway between Lucknow and Shahjehanpore, being about sixty miles from each. A line drawn from the one to the other would run nearly parallel with the Himalaya Mountains and the Ganges River, with a stretch of country, properly belonging to this mission station, averaging about fifty miles on either side of it. The bed of country toward the Ganges was densely populated by an agricultural people. Seetapore city contained about fifteen thousand inhabitants, exclusive of the military, which swelled it to nearly twenty thousand. It was the capital of a district bearing the same name, with a population of six hundred thousand.

which was not within the legitimate range of any already occupied mission post. The city of Seetapore gained importance by being the window through which the mission looked out on the great agricultural bed of country, girt by the Ganges, and watered by the Goomtee in its center. Khairabad, an old city, and center of Moslem influence, was six miles east of it.

We entered as an entire mission on territory that had not been formally occupied by any missionary society; yet there was an important sense in which we entered into other men's labors even in these stations, for there were, in most of these places, some very few native Christians, who formed the nucleus of our work. It was so in Seetapore. On his arrival Mr. Gracey found ten or twelve native Christians, who had been converted elsewhere and were now located here in business. These he organized into a society at a little prayer-meeting at the house of one of the native Christians, on the evening of October 31.

There was no mission property, nor could any be procured, and Mr. Gracey organized our first school under a tree; it soon enrolled twenty-two young men, from eighteen to twenty-five years of age, desirous to learn English. In January, still unable to procure property, an old native bungalow was rented and put under repairs, to serve as a temporary residence.

The missionary and his family had been until now the guests of Charles Conner, Esq., in whose parlors public worship in the vernacular was instituted at once on their arrival at the station. The marks of the mutineers' guns were on the veranda and walls of the house. Every European in this station had been slain in the mutiny. It was an impressive sight when a congregation of native Christians walked over those bayonet marks on each

Sunday morning to Christian worship. James David was the native assistant missionary. The first enrolled in the class which had been organized was Henry Martyn Daniel, the second was Sunder Lal, both of whom subsequently entered the mission as ministers; the latter continuing among the most efficient members of the conference for several years, and then retired.

Brother Daniel was much more than an ordinary man. When a lad he was received into the Secundra Orphanage at Agra, where he was educated and converted to God. On the occupation of Oudh by the British Government he was appointed head clerk of the Civil Court at Lucknow. When he united with the Methodist class, organized at Seetapore, he was head clerk of the Deputy Commissioner's office. He subsequently joined our mission as a preacher, and, at great pecuniary sacrifice to himself, became the head master of our Boys' Orphanage. At the first session of the India Mission Conference he was admitted on trial, and ordained a deacon, and was appointed to Lucknow, where he died in February, 1867. Few native or European missionaries had been so well furnished for missionary work as was Brother Daniel. By great diligence he had acquired a knowledge of the Greek, Hebrew, Arabic, Persian, and English languages; had become familiar with every phase of Moslem and Hindu life and teaching; and had mastered the most able theological books of the Methodist Episcopal Church. He was a gifted speaker, remarkably ready in repartee, and able in debates, such as are improvised in the bazaars. He was a workman that needed "not to be ashamed."

In all the early days of our Seetapore mission Daniel was always ready to render service by preaching on the Sabbath or in the bazaar, as opportunity offered,

and it was a rare pleasure to be associated with him in this work.

After the native bungalow was occupied, the religious services and school were held there till the better, new, and well situated premises were obtained. On the 18th of January, 1862, a mission school was opened in Khairabad, with an attendance of fourteen, which rapidly grew to forty.

The reports of the work in the several stations were most encouraging; inquirers had been numerous, and there had been a few valuable accessions to the native Church. The work had specially spread among the Sikhs. Both orphanages had increased largely in numbers, and were in a prosperous condition. The missionaries' wives had not been able to gain access to many high-caste women, but they had full occupation in their studies, and in teaching the orphans and the wives and children of native Christians and inquirers. A few changes were made: S. Knowles went to Budaon; J. L. Humphrey returned to Bareilly; Kashmere Kotee was given up, and the missionaries removed to new premises on the opposite side of the city, near the cantonments and the residences of civilians.

The year 1861 is memorable in the mission in Bareilly. The conversion of Zahur-ul-Huqq two years previous had stirred the hearts of many Mohammedans, and this year the Hindus were greatly moved by the conversion of Ambica Churn, a finely educated Hindu youth. He had been deeply impressed by the truth when it was first proclaimed, and had watched the course of Zahur-ul-Huqq with great interest. He was son-in-law of the native postmaster. He had become acquainted with Christianity by our books and preaching, and so deeply had he become interested in his soul's welfare that his

visits to our missionaries, and his attendance on our services, became more frequent and open. This soon attracted attention. He was questioned by his friends, and acknowledged his convictions and determination to forsake all for Christ. A keen persecution was brought to bear upon him. He was reasoned with, persuaded, and at length threatened with violence if he would not give up Christianity. His trials and sufferings at length passed beyond all possible endurance, and he was forced to leave his home. He took refuge with our native preachers, who encouraged him all they could, but his friends were resolved not to give him up so easily. His father-in-law followed him, and, finding him firm in his resolve, he became quite violent, so that the missionary had to be sent for to protect Ambica. This bigoted Hindu father-in-law then seemed to calm down, and declared he had no intention of injuring him. He went into the city and brought a rajah in his carriage to reason with him.

"His highness" came and talked with the young man, but seemed to make no impression. His offers of "a good salary" and other favors were all insufficient to shake his resolve. The father-in-law then tried to induce him to return home with him. This he feared to do, and the missionary refused to allow him to be forced to it. The rajah then requested him to go home with him if but for that one night, that they might have the pundits to reason with him. Ambica Churn still seemed afraid to trust himself with any of them; but, on the rajah giving his "word of honor" that no violence should be attempted, and that he would return him safe and sound in the morning, it was agreed that he should pass through this additional test. The mission had much anxiety on his behalf that night, and earnest were the prayers

offered that God might bring him through the trial in safety.

All the inducements they could bring to bear upon him that night and next morning were tried, and it is said that incantations and offerings were also made; but the youth passed through them all unmoved, and, seeing him decided, they returned him in safety to the Mission House. His father-in-law then came again, and besought him to abandon Christ and return to their gods. Finding him immovable, and while the missionary's back was turned for a moment, he exclaimed, "I am ready to be hanged on your account!" and, by a fearful blow with a heavy stick on his face, he felled him to the earth. Though stunned, he was not very seriously injured, and when the missionary, attracted by the noise of the blow and the fall, rushed out, the poor, misguided father-in-law was flying across the inclosure, probably thinking he had killed Ambica Churn.

As the law afforded protection from violence like this, it was considered proper that the case should not be passed over; accordingly the magistrate of Bareilly was applied to, and the persecutor was summoned to appear before him and answer to the charge of assault. It will illustrate the deep depravity of this people when it is stated that, in the trial, a man was found who swore that the father-in-law did not strike the blow. When asked to account for the mutilated face before him this false witness said the young man "had accidentally struck himself against a beam;" but there was no beam within five or six feet of the top of his head as he then stood.

A petty fine of fifty rupees was imposed on the father-in-law. Ambica Churn's wife and child were wrested from him. She tried at first to escape with him, but her father prevented it, and held her with an iron grasp.

A situation was obtained for Ambica Churn in the mission schools, and, having lost all for Christ, he started in this new way with both a sad and a glad heart. Under the name of Ambica Churn Paul, he became one of the most useful preachers of the North India Conference.

7. Christian Communities.

Luckimpore, opened this year by Rev. Henry Jackson, has special historic interest, having in connection with it our earliest attempt at establishing a Christian village community. Among the Sikhs, to whom reference has been made as being found in the Moradabad District, were a number of nominal Christians. These were scattered throughout several villages, often but two or three in a village. It was impossible properly to instruct them or their children while thus separated. Collected in one locality, they could have the advantage of Christian schools and Church organization, be supplied with preaching, and become better representatives of Christian civilization.

It was impossible, however, to secure a place for thus establishing a Christian community. Among the checks and balances of India social life is a provision by which whoever owns land, or however often it may change its proprietor, the right of tenantry is hereditary, and the tenants cannot be ejected. While, therefore, opportunity arose to purchase large tracts of land, it was not possible to displace the occupants, nor could they be induced for money to quit their locality, because they could not purchase other agricultural localities for themselves. The mission accordingly long sought in vain to secure a place in which to gather the proposed native Christian community.

The mutiny had disturbed the proprietorship of large

portions of real estate, especially in Oudh. The possessions of many of the mutineers had been confiscated by the Government. It was in this way, as we have seen, that the premises granted by the local government of Lucknow to our mission came to be at its disposal. In large tracts of the agricultural regions of Oudh agricultural interests were so prostrated by the disturbance of the war that the occupants abandoned the soil. After waiting a reasonable time for their return, the Government sought to secure tenants for these waste lands by a sale of them at little above a nominal price. There was a large tract, lying north of Luckimpore, that was thus vacated by proprietor and tenant, of which the Government sought to dispose. Several Europeans purchased portions of this tract, and Dr. Butler seized the opportunity to secure a place for the Christian village community, and Rev. E. W. Parker removed from Bijnour to Luckimpore, and a number of the Sikh community of the Moradabad District were located on the land thus secured, and placed under Mr. Parker's charge. The "grant" was named Wesleypore, (*pore* meaning place.)

The locality unhappily proved to be too near the miasmatic belt region known as the Terai, which skirts the foot of the Himalayas, and the undertaking was abandoned in less than a year because of the unhealthiness of the locality. The agricultural efforts, although not very promising, and the introduction of many new inventions in farming, bade fair to give it great prominence among the natives. It was the only spot of equal size and population, wrote the superintendent, in all India, where there was "not an idol, nor idol temple, nor a Mohammedan mosque to be found; where the ten commandments are the law of the community, the Sab-

bath of God is strictly honored, and the sound of the church-going bell is responded to by all not detained by illness or other lawful cause." The Sabbath and week-day services were greatly blessed to the spiritual advancement of the community. Many died, but the triumphs of Christian dying were so manifest as greatly to impress the survivors. Mr. Parker and his wife toiled here with a self-sacrifice and devotion worthy to be ranked with the most noble doing and daring of the mission force of the world.

Wesleypore, which figured so prominently in the Annual Report of the superintendent for 1862, was not even alluded to in the next one, nor has it been in any subsequent report. It was a signal failure as to its main object, owing chiefly to the unhealthiness of the locality, even for natives coming there from other districts. It represented, however, a great demand in this direction, and the mission did not surrender its purpose until a success was achieved as marked as the failure of this its first effort.

The necessity of a home for Christians became greater as their number increased. Not a few lost all their earthly possessions in consequence of accepting the Gospel, and were compelled to go where they could to find a home and employment. There was danger of individuals of this class, unable to find a home or employment, becoming vagrant in their lives, and proving a disgrace and hinderance to the cause of Christ. Search was made for such a home in the Moradabad region, where most of these people had lived, but without success, and some years passed without any thing being done.

In the summer of 1869 a tract of jungle, or wild land, containing eight hundred and eighty-seven acres, lying twelve miles east of the city of Shahjehanpore, on the

edge of the Province of Oudh, was to be sold by the Government at public auction. The location was healthy, and the soil of a good quality. Dr. Johnson, who was then in charge of the Shahjehanpore work, had this enterprise of providing a home for needy Christians greatly at heart, and saw here a rare opportunity that must not be lost. He accordingly repaired to the place of sale, and bid off the land at $4,255. He was utterly destitute of funds to meet the payment, but borrowed the money on his own credit, and personally assumed the responsibility of the undertaking. Within fifty days from this time twenty-five families, containing ninety-five souls, were settled on this land, and provided with chupper, or straw houses. The village was appropriately named Panahpore, (Place of Refuge.) The people soon prepared and put in seed a small portion of land about their houses, which had been kept in cultivation by a "squatter" resident. They were compelled, however, to dispute their fields with the wild animals of the jungle. The monkeys flocked in upon them, and chattered and grinned in the broad branches of the large pepal trees in the public square of the village; nor could they be persuaded to leave until a charge of shot from a gun inflicted severe wounds on the person of one of their number. This proved effectual. They took their departure at once, and for years did not return, though numerous in the surrounding jungle. For several months the wearied settlers were compelled to watch their crops by day and by night against the incursions of wild hogs, deer, and *nīl gāē*, (blue cow.) With all their vigilance these animals at times found their way into the fields, and did injury to the grain. Not unfrequently, however, one paid the penalty of death for an attempted invasion, and the meat was dis-

tributed among the villagers. The first crop, though small, was a good one. During the winter the people built themselves better houses of mud, and a neat, substantial, and commodious chapel and school-house. Each man was provided with about ten acres of land, and soon the work of clearing up the jungle began. The bushes and occasional trees were cut away, and the land dug up with a mattock. Since that time, year by year, the line of improvement advanced, until soon nearly three hundred acres responded to the tillers' labor in crops of golden grain. The people, in the beginning being very destitute, were provided with assistance sufficient to enable them to get a new start in life. A pair of buffaloes, a plow, money for a house, food for the family while the crop was being put in, and so much per acre for clearing their land—these items embraced about the amount necessary in settling a new family.* Year by year, after these first families were provided for in this village, they fast became more comfortable, self-reliant, and independent, with the exception of brief suffering from seasons of flood and famine, which affected the entire region of country. From time to time new families had been settled in the village, until at the end of 1877 they numbered seventy-four, embracing three hundred and twenty souls. These people now enjoyed all the means of grace afforded by Methodist usages, and were separated from the contaminating influence of paganism. The improvement in their religious life and moral *status* during these years had been very marked and most encouraging. Perhaps, with the same attainments in grace, more influence for Christ might have been exerted were they living scattered among the villages of the heathen;

* From thirty to forty dollars, exclusive of that for subduing the lands, would usually cover the whole.

but it is doubtful whether they would have made the same advancement without the watchful eye of a good pastor and the society of Christian brethren. As it was, however, their influence upon the surrounding region was very considerable and salutary.

Up to the end of 1877 ninety-three adults had been baptized in the village, and the most of them were from the surrounding community. Many others were inquirers, and there was good prospect of Panahpore proving to be an important evangelizing agency, and a center of power for Christ. When properly under cultivation, this tract of land would furnish homes to from twelve to fifteen hundred people. Should the exigencies of the case demand it, adjoining wild land could be procured. It was a question what the future of this village would be, but the indications in its favor were certainly very encouraging. A school for the boys, and another for the girls, was kept up regularly for about ten months in the year, and a marked advance in intelligence was anticipated as a characteristic of the generation to come.

In 1870 the Board in New York was asked to grant toward the enterprise $1,000; but, perhaps for wise reasons, the application was denied. Rev. D. W. Thomas, however, came forward and purchased the village for $5,000, and became responsible for all further expenditure in opening and selling the land, and at the same time offered every facility to native Christians wishing to secure a home there. Thus all embarrassment was relieved, and yet the object of the enterprise fully met.

In 1872, when Mr. Thomas endowed the theological school in Bareilly, this village was given by him as a part of said endowment, and was counted part of that institution. When all the land was brought under cultivation it would afford a considerable source of revenue.

Until the beginning of 1875 this village continued under the management of the missionaries in Shahjehanpore, when it was placed in charge of Mr. Thomas, principal of the Theological Seminary, who long retained its management.

Dr. Johnson directed the affairs of the village until the beginning of 1871, and gave to it no little time and attention. Dr. Johnson is worthy of much praise for the part taken by him in this enterprise. Not only does it owe its existence to him, but, amid many discouragements, he labored earnestly to make it a success. He appealed to the Anglo-Indian public for help for these poor Christians, and in response some $1,500 were realized. He visited the villages often, and sometimes remained for days superintending the work and encouraging the people amid the surrounding difficulties. For months he bore the burden of debt incurred in the undertaking. He labored under the conviction that God had called him to undertake this enterprise, and no pains or labor or responsibility were too great to secure the accomplishment of his purpose. Never did he, from the first, lose interest or faith in the village, and well may the people there, as they did, look upon him as a father and friend, ever to be held in remembrance.

In 1871 Rev. P. M. Buck succeeded to the charge of this enterprise, and continued to manage its interests until it was made over to Mr. Thomas in January, 1875. During these years, also, it required much labor, and occasioned no little anxiety. The hearts of the friends of the village were cheered, however, by the constant progress clearly observable in every way.

The year 1874 was a very trying one. The failure of the winter rain cut short the spring crops. Then, in September following, occurred one of the most destruc-

tive floods ever known in this region. The fields were completely submerged, and generally under several feet of water. The little knoll on which the village stands became an island in an extensive lake. The water continued to rise until one third of the houses were completely in ruins. Some of the villages about were entirely swept away, and the people saved their lives by repairing to higher elevations, or climbing trees. In some parts numerous lives were lost. The Christians began to fear a second deluge. A meeting was called in the chapel, and it was soon filled. They prayed very earnestly, and, at the close of the meeting, went out to see what the prospects were, and found the water was abating. They looked upon it as a direct answer to prayer, and who shall say their faith was not well founded? The crops were again largely destroyed, and many houses had to be rebuilt. A few months, however, repaired the damages, and the village prospered again. A later famine, in which many thousands perished, was very trying to the people here, but there was little suffering compared with that experienced in the heathen villages. In the latter many died; in the former none.

There was every reason to believe Panahpore had now reached a period of assured success. This is the village in which the Rev. Horace J. Adams, the native preacher, was pastor for several years. He had labored with great efficiency and acceptability. In no small degree the success of the enterprise was dependent upon his influence. Thus might be seen in the wilderness a striking monument of Gospel influence in this interesting village, with its broad, straight streets and its comparatively home-like houses, its comfortable church, Sabbath bell, and Christian associations.

Still another limited effort was made to help native Christians in this way by a village enterprise in the Province of Gurhwal, at Paori.

In 1865 the Boys' Orphanage was removed from the military cantonment of Shahjehanpore to what may be styled East Shahjehanpore, to premises known as Lodipore, where it was re-established in the midst of twenty acres of arable land, to which three acres were subsequently added, and the boys of the orphanage were divided into companies for its cultivation, each boy being allowed a share in the profits of this co-operative farm. The new quarters also admitted of an increase of the mechanical appliances, by which some of the boys were trained as weavers, shoemakers, carpenters, and in other mechanic arts.

Sufficient has been said to indicate the general character of these communities, and the object to be accomplished by them. They were chiefly in the department of agriculture, while the industrial schools, of which we have yet to speak, were in the department of mechanics. All efforts of this kind demonstrate that Christianity never goes alone, but is invariably accompanied by those agencies which promote human comfort and earthly well being.

8. Industrial School.

An excellent training institution was inaugurated in Bareilly by Rev. D. W. Thomas, which was known as the "Industrial School." This school was not connected with any agricultural enterprise. It was designed to afford employment to poor native Christians. It was opened July 16, 1868, when eighteen native Christian men, ten Chrisian women, and thirty heathen mechanics, were employed in the manufacture of cloth, car-

pets, and furniture. Before the close of the year orders were taken and filled for twelve hundred rupees, worth of its wares. During 1869 it afforded a comfortable support to over one hundred native Christians, including thirty small children. Thousands of persons perished with hunger during that year, while these poor Christians were thus fed and clothed. A school was kept up for their children. A self-acting loom, a lathe, and many English tools, were successfully used by native workmen. The amount of expenditures, including buildings, machinery, and tools, up to the close of 1869 was 21,346 rupees, and the total receipts were 17,713 rupees, leaving a debt of 4,233 rupees, which was more than offset by the work-shops and stock in hand, making it a self-supporting enterprise the first year.

9. The Last Two Annual Meetings.

There was no other Annual Meeting till February 5, 1863. Of this meeting Rev. J. T. Gracey was secretary. The mission had been reinforced by the arrival, on January 17, 1862, of Rev. Messrs. J. D. Brown, D. W. Thomas, and William W. Hicks, and, by a further addition, Rev. Messrs. T. S. Johnson, T. J. Scott, Henry Mansell, and P. T Wilson, who arrived just prior to the Annual Meeting, namely, on January 21, 1863. The mission was now a noble band, consisting of nineteen men and their wives, sent from the United States, and two taken up on the field, and a faithful company of native helpers.

During the quarter ending Dec. 31, 1862, the mission was saddened by three funerals. Mrs. Jackson died Sept. 14; Mrs. Thoburn died Oct. 30, (she was formerly Mrs. Downey;) and Mrs. Pierce died Nov. 4, thanking God she ever came to India, and blessing him

for the privilege of dying there. All of these precious women departed calmly and beautifully, in full assurance of a blessed immortality. These mournful events had a most chastening influence upon the survivors in the mission, and fairly lifted up to a higher plane the Annual Meeting, so soon afterward convened. At this meeting, besides the routine business of the mission, some serious questions were discussed and most happily adjusted respecting the management of the mission; also important matters affecting the comfort and well-being of the missionaries and their families. The great question arose at this time, What must be done for the education of the children of the missionaries? A proposition was considered at length to found a school for this purpose at Nynee Tal, but this difficult problem was by no means solved at this session, and continued to be a question for the workers in India. At this meeting Mr. Hicks and wife took leave of the mission, their return to the United States being necessitated by the entire prostration of the health of Mr. Hicks.

The fourth and last Annual Meeting of the mission assembled in Bareilly on February 10, 1864. Dr. Butler presented his last report, and gave official notice of his resignation as superintendent of the mission. His summary of the work accomplished was like stirring notes of triumph from a warrior's bugle. Nine of the most important cities of India had been occupied; nineteen mission houses built or purchased; sixteen schoolhouses erected, and ten chapels; two large orphanages and a publishing-house established; twelve congregations had been gathered, and ten small churches organized; one thousand three hundred and twenty-two youths were under daily instruction; one hundred and sixty-one persons had attained a Christian experience, four of

whom had become preachers and eleven of them exhorters; $55,186.50 had been contributed in India for the work of the mission; and property had been accumulated estimated to be worth $73,188.56. These were results truly amazing to have been effected within so short a period.

The proceedings of the Annual Meeting were deliberate, and carefully prepared reports on various topics were presented and adopted. The question of being organized into an Annual Conference was one of especial interest, and was most thoroughly canvassed. In excellent spirits the missionaries separated to repair to their appointed fields, and pursue their work of enlightening the people and leading them to Christ.

The great revivals which have occurred within the bounds of this mission, which we are to record hereafter when we narrate the history of the Annual Conference organizations in India, and the work as it since developed within them, had their inception in the early days of the mission history which we have been thus far tracing. The little community of low-caste peoples, to whom attention was directed in Budaon and Moradabad Districts, did not exceed four or five thousand persons of all ages. They did not embrace Christianity, by any means, in a body, but a few were gathered each year, as, indeed, continued to be the case for nearly twenty years following our present date, (1864,) before any great movement took place among them. But the earliest history of this feature of the work belongs to the period of Dr. Butler's superintendence. This initial movement served as an object lesson to the missionaries, though it was not till the second generation had shown what development of this people was possible that the missionaries learned to place a proper estimate on it. Some excellent preachers were raised up among these con-

verts, while some of the boys and girls acquired a respectable degree of scholarship, and were able to command good salaries as teachers and writers in public offices. Some of these converts were from the lowest of the low castes. We will learn more of them hereafter.

10. Schools.

In India every village, from time immemorial, has had its council of five, and its numerous functionaries, not the least of which is the school-master. The vernacular school has survived all changes through which the country has passed. In it the merest elements of reading, writing, and arithmetic are taught, and under native guidance no books were used. The literature and science of India are all locked up in the Sanskrit language, and, therefore, are inaccessible to the common people. Lord Bentinck conceived the idea of utilizing these schools, and training the school-masters, and Mr. Thomason, when he was Governor of the North-west Provinces, brought the scheme into operation. A number of villages were linked together in a *halka*, or circle, around a central school, under a trained master. This method was adopted by other governors, and at length developed into the system now existing, of which Lord Halifax was the author, embodied in the Great Educational Dispatch from the Court of Directors to the Governor-General of India, dated July 19, 1854, just two years before the founding of our mission. Universities were established at Calcutta, Bombay, and Madras, not for purposes of teaching, but to test the knowledge received in the subordinate schools, and to confer the degrees. All other schools, whether of the Government, of Churches, or of private individuals or associations, were to be affiliated with these universities, and to lead

up to them. These were the indigenous village schools, the middle-class *zillah*, or, as they are called in the North-west Provinces, *tasili*, schools, the high schools, and the colleges. When our mission was planted in India about 150,000 pupils were in these schools; now the number of pupils reported is 1,689,138.

The immense power of this educational force to destroy the reigning religions in India will appear by remembering that false science is every-where wrought into the fiber of their religious books and systems, and geography and astronomy are, therefore, fatal to them. As a part of this great educational system, Great Britain has been accustomed to grant aid to mission schools to the full amount of expenditure by the mission for that purpose. The annual appropriation of the Missionary Society of about $10,000 to schools has enabled us to accomplish about $20,000 worth of educational work. No objection is interposed by the Government to our conducting these schools as Christian schools, and the Bible, prayer, and religious teaching are fully introduced.

It has been found that the secular schools are fruitful of infidel results. Necessarily, the youth are unloosed from all their former religious moorings, and renounce the faith of their fathers; and if Christianity be not offered to them in its stead they drift out into shameless unbelief. Our missionaries in India have always regarded the schools as among their chief auxiliaries in the great work of recovering the land to God. The schools of the mission are of various grades, and have been originated in various ways, as necessity was indicated. We cannot pause to consider in detail the lowest schools, one or more of which was formed in every circuit, but some of the higher grade will be carefully considered later in this record.

1. KHERAH-BAJHERAH SCHOOL.—This was founded by Major Gowan, ever the unfailing friend of the missions in India. At the first session of the India Conference, in 1864, he proposed to give money to establish a Christian vernacular school at Bajherah. He remitted 500 rupees to the Conference for this purpose, and, in consequence, a building was erected and the school begun. The people of this village had afforded him personal protection during the mutiny, and this gift was a gratitude-offering on this account to them and to God, and to it the Conference heartily responded. Major Gowan had already secured substantial personal remuneration to those through whose fidelity to him his life had been preserved. The school was a monumental testimony of his gratitude, and is still prosperous, having good buildings, and being supported almost entirely by the endowment of the major, who has since reached the rank of colonel. The best of instruction is here offered, and a strong, intelligent Church is growing up around it, under the pastorate of our native preacher, Isaac Fieldbrave.

2. THE CENTENNIAL SCHOOL, LUCKNOW.—This is a boarding and day-school for Christian boys. Its history dates from the year 1866, the Centennial year of American Methodism. In that and the following year efforts were made by the members of the American Methodist Mission in North India to found a "Mission College" at Lucknow. The nucleus of an endowment was secured by a donation of 3,000 rupees, which the Lucknow mission had previously received from Major Gowan. The missionaries themselves gave upward of 1,100 rupees, and other donations increased the amount to about 10,000 rupees. This had been wisely invested, and in 1877 had an annual income of about 800 rupees, sufficient to meet the current expenses of the institution.

For various reasons the project was not carried out at once, and for several years but little was done. At last, in February, 1877, the demand for such an institution having become more general, it was opened, under the name of "The Centennial School." During the year 1877 it was attended by twenty-six boys, pursuing various studies in the vernacular and in English. The second year opened in February, 1878, and the attendance was considerably in advance of last year.

The aim of the school was to impart thorough instruction in the ordinary branches of study; to give especial attention to the moral training of the pupils; and thus to prepare them for the duties of life, and to be of special service to the native Christian community of the Northwestern Provinces and Oudh. The native Christians are increasing in number from year to year, and the need of boarding-schools like this becomes more and more apparent. In a majority of cases the children of these people grow up surrounded by the most debasing influences. Many of them are obliged to attend Government schools near home, along with Hindu and Mohammedan children, by whom they are influenced to a greater or less extent. In the midst of such surroundings it is not strange that they learn many bad habits which even the home teaching cannot wholly counteract. It is safe to say that a lad's daily companions, from the time he is ten to the time he is eighteen years old, have much to do with forming his character. In many towns the native helper lives alone, or in company with but one or two Christian families, and hence the Christian children have very few opportunities for attending Sunday-school or Christian worship: in the boarding-school they have many such advantages, and, therefore, acquire a much more intelligent view of the

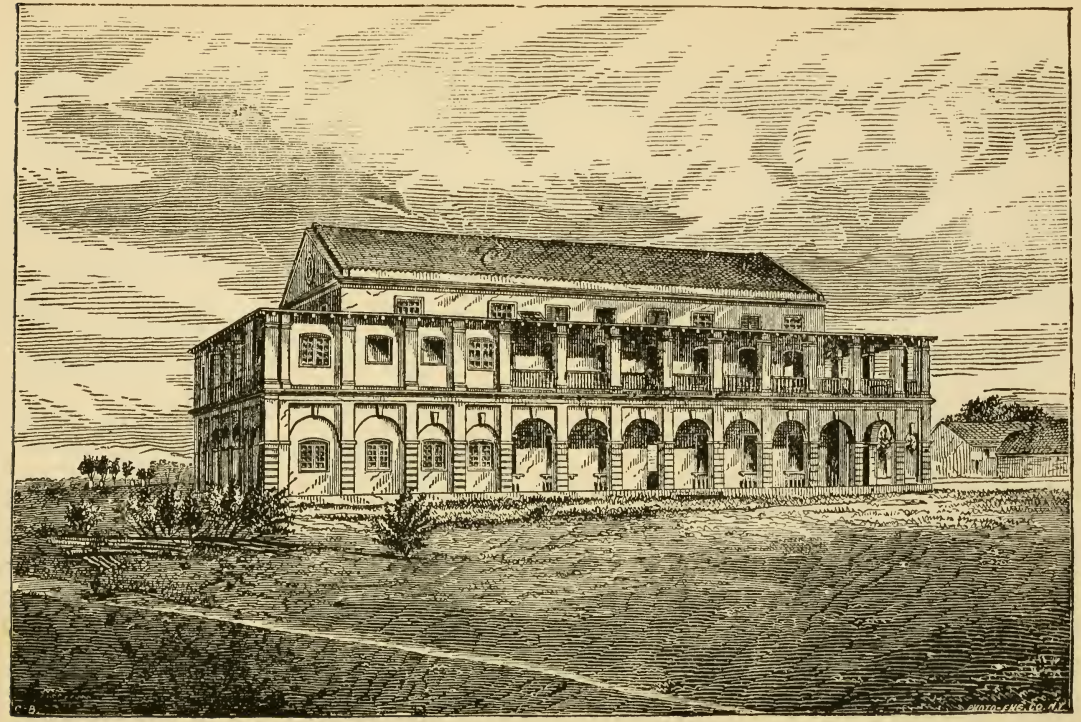
duties of religion, and the value of the Church and the means of grace.

So far as we are aware, this was the only school of its kind in the North-west Provinces and Oudh. That it would prove a boon to native Christian families none could doubt. As it now was, many parents, with the desire of having their children removed from the debasing influences of the bazaar and heathen neighborhoods, placed them in some orphanage to be educated—the best they could do, but not so satisfactory as a good boarding-school. To accommodate the people for whom the school exists, the rate of charges was very low, only five rupees *per mensem.* The desire was not to make money, but to educate as many boys as possible, and as well as possible.

3. CAWNPORE MEMORIAL SCHOOL.—This school is located in the city which was the scene of the horrible massacre of 1857, and hence its name "Memorial."

The city contained at this time a population numbering tens of thousands. It was one of the centers of operation in the north for William Taylor, and the necessity of a school was forced upon the attention of missionaries and friends. Dr. J. H. Condon became the leader in an attempt to originate a school for these people, which should furnish a first-class education up to the requirements for the entrance class of the Thomson College at Roorkee or for the Calcutta University, that would be self-supporting when buildings were provided, and that would lend its aid to win this mixed population to Christ.

The India Conference in 1873 sanctioned the opening of the enterprise—without buildings and without funds. So great was the demand that pupils came forward, and in private houses over one hundred boys and



Cawnpore School, India.

girls were soon being taught. The British Government, according to its rules of aiding schools in part, gave $150 per month for teachers; the rest was supplied from teachers' fees. The projector of this enterprise hoped for large aid from the Missionary Society toward the building, which it was not able to give. In 1876, however, a comparatively small appropriation ($3,000) was made, and with this as a nucleus, the committee, in one way or another, were enabled to provide for the claims so sorely pressing the institution. They collected the six thousand rupees which the school had exceeded its regular income, and also made additions to the buildings costing nearly three thousand rupees, this being actually necessary to take in the increased numbers. The debt on the building was also reduced to about nine thousand rupees.

The property was worth not less than forty thousand rupees. It was a grand school, a real mission field, influencing the heads and hearts of one hundred boys, and more than half that number of girls, who would have much to do within the next few years in molding the character and fortunes of millions in India.

4. Theological School.—The necessity of training men for the gospel ministry exists to a greater degree in India than, perhaps, in any other pagan country. Brahminism, the religion of one hundred and seventy millions of people, is a many-sided, pliable system, that seeks to adapt itself to all temperaments, conditions, characters, and classes. It counted forty millions in North India. Mohammedanism ranked next in influence and numbers to Brahminism. This creed has borrowed so extensively from the truths of Old and New Testament Scripture and from Jewish tradition, that, as a system, it has acquired a plausibility not accorded to idol-

atrous systems, and yet, judging from its fruits, no form of error is more subversive of true piety and morality; for in no religion do its adherents sink to lower depths of vice and degradation. Acknowledging the Scriptures of the Old and New Testaments, this system claims they have been corrupted and abrogated, giving place to the Koran. Confessing Christ as a prophet—one whose authority has passed away, however—as the divine Son of God and Saviour of the world his name is despised and hated with all the bitterness of Mohammedan souls. Christians believing in the Trinity are classed with polytheists, while the Moslem is the worshiper of the one true God over all, blessed forever. In his proud exclusiveness "the follower of the prophet" has no respect or place in his heart for the system or disciples of the Nazarene. Practically, the Mohammedan ignores the connection between religion and morality. He may be the most rigid devotee, and yet guilty of the blackest crimes. To carry the Gospel to such a class requires men of broad and well-trained intellects; men drilled with special reference to the views and prejudices of those they would reach and save, as well as men with the grace and power of the Gospel in their hearts and exhibited in their lives.

Again, the wave of intellectual life sweeping over the land has driven thousands from the moorings of their old faith. They are drifting and tossing upon the sea of skepticism and unbelief. Scarcely a form of error has in modern times cursed Western Europe that has not been transplanted to the plains of Hindustan, and that is not there doing its work of moral desolation. India is now, and is likely to continue for not a little time to come, one of the world's great battle-fields of ideas, if not the greatest. In view of all these facts, the

Christian preacher in this land, whether foreign or native, ought to be an able minister of the New Testament.

The necessity of trained native preachers was felt at an early period in the history of our India Mission, and hence the necessity of an institution where the requisite training might be imparted. As this could not be provided at once, the most effective substitute available was accepted, and as extensive a course of study as circumstances would admit was prepared for those to be employed as native helpers. For those who simply rose to the rank of local preachers—who, however, gave their time to the work of preaching—this course covered a period of four years. For those becoming members of the annual conference, rising to the order of elders, there was prescribed an additional four years' course. Taking into consideration the examination to be prepared for in order to "admission on trial," the entire course extended over about nine years.

In 1865 a theological class was organized in connection with the Boys' Orphanage, by Dr. Johnson, which was maintained three years. It contained thirteen students, who deemed themselves called to preach. This effort was attended with encouraging results, but, owing to the limited number of missionaries, the extensive work in Shahjehanpore was left in the hands of one man, and this class had to be abandoned for want of time to impart instruction.

At the session of the Conference in January, 1872, Rev. D. W. Thomas, a member of the Conference, as we have seen, very generously proposed to give $20,000 as the beginning of an endowment for a theological seminary for the training of native young men for the ministry; the seminary to be located in Bareilly, and to be under the auspices of the India Mission Conference. The gift

was very thankfully received, and Mr. Thomas was appointed principal of the prospective school, with instructions to organize the first class as soon as circumstances would justify, which was done on the fifteenth of April following, with sixteen students. During this year Eliphalet Remington, Esq., of Ilion, N. Y., made the donation of $5,000 toward the endowment of this institution, and the Mission Board of New York granted $5,000 more for the erection of suitable buildings.

At the close of the year the first class of young men passed an examination that reflected much credit on their instructors and themselves, and augured well for the future of the institution. After the Conference of January, 1873, Mr. Thomas returned to America on furlough, and was appointed by the Conference agent of the seminary, with instruction to secure an increased endowment for the institution. To this end he labored with much zeal and earnestness during the two years of his absence from the work in India, and increased the endowment to $55,480, and the building fund to $10,250. On Mr. Thomas' departure to America Rev. T. J. Scott, D.D., was appointed to the Seminary, which position he filled with marked efficiency and success until Mr. Thomas returned, in January, 1875.

In 1873 there were seventeen students, and in 1874 twenty-eight. At the close of the latter year the first class was graduated, numbering eleven.

In 1875 Rev. J. W. Waugh, D.D., was appointed as senior professor in this institution, and Rev. John Thomas, a native member of the Conference, as teacher The number of students was thirty-two.

In 1876 a new building was erected, costing $6,000, and, late in the year, was dedicated by Bishop Andrews. This now affords ample accommodations for the classes,

library, and seminary chapel. During this year there were thirty-four students, and a class of eleven graduated.

In January, 1877, Dr. Waugh was removed to take charge of the English Boys' School in Cawnpore, and the work of the seminary was left in the hands of the two Brothers Thomas. There were thirty-one students during this year, and a class of four went out to enter the work of the ministry. In January, 1878, Rev. T. J. Scott was re-appointed to the seminary as professor.

Commendable effort had been made to have the course of instruction as thorough as circumstances permitted. A committee was appointed in 1872 by the conference to devise a course of study.

Medical Instruction.—This department of mission work is placed in the category of schools, although, strictly speaking, most of it cannot be so ranked.

In the general conference of Protestant missionaries of China in 1877, Dr. Kerr, of Canton, made some very sharp points on the scope of medical missions in China, and they apply to all the non-Christian world:

1. All semi-civilized nations are ignorant of anatomy and physiology; have false notions of structure and function; and have the most absurd theories, and ridiculous anatomical plates.

2. They do not know the nature of disease. The planets, fire, air, earth, wood, and water, and other similar substances, are supposed to cause sickness.

3. Medicines are but poorly understood. Dragons' teeth, fossils, bones of tigers, pearls, and deers' horns are considered as of medicinal value, as they are related to the influences specified.

4. Surgery is but little understood. The Chinese have traditions of operations performed by ancient mythical surgeons; but previous to the advent of Euro-

pean surgeons no Chinese would even puncture an abcess, or remove the simplest tumor.

5. Midwifery is a department where the most absurd theories prevail. In such a vast population hundreds of cases occur every year where both mother and child are sacrificed for want of proper knowledge and skill. If the statistics of death from this lack of ordinary science, for a hundred years, in a country so populous as China, were collected, what a fearful picture would it make!

6. Superstitious notions and practices control and prevent medical practice. Idols, astrologers, fortune-tellers, are called to expel disease-spirits; charms, amulets, gongs, fire-crackers, to frighten off the ghost, when the physician and simple remedies should be resorted to.

7. There is most marked ignorance of infantile hygiene and disease. The mortality among children is great. There is a low sense of moral obligation about child-life.

8. There are no laws to conserve public health; no sanitary arrangements by the authorities; no isolation of contagious disease; no drainage; no removal of offensive substances.

9. There are no benevolent institutions for the sick and afflicted. "It is a remarkable and significant fact," says the doctor, "that in no land on the face of the earth, where the Christian religion does not prevail, are there any hospitals or asylums for the poor who are diseased in body or mind. In China there are thousands who perish annually in the streets of her great cities from disease, starvation, and cold; and there is reason to believe that the insane are often made away with when they become troublesome."

All this is as true of India as of China.

During the first term of service of Rev. J. L. Humphrey as a missionary in India he became deeply impressed with the use that might be made of a knowledge of medicine in the work of the mission, and gave himself, as far as possible, to the study of medicine. Absence in the United States on leave gave him still greater opportunities, which he diligently improved, and at length graduated in medicine. He had learned,

1. That India is a malarious country, and all the diseases incident to such a country and a tropical climate are found there, not only as epidemic but endemic. He says, "I had no idea of the amount of sickness that prevails among the people until I began to be known to them as a doctor."

2. He also learned that the people of India have a good degree of confidence in our therapeutics, and implicit confidence in our surgery; and that they have confidence in a man that deals kindly and judiciously with them, even though his medicine in many cases may not seem of much avail.

3. He learned, further, that medicine is considered a part of the education of a Brahmin who devotes himself to the priesthood. So their priests are usually their doctors. This is especially true among Hindus. It is in harmony with this idea of a Hindu for a minister or missionary to be a doctor; that is, it does not detract from, but rather adds to, his sacred character.

These three considerations, when carefully considered by Dr. Humphrey, convinced him that India afforded a fine field for medical missionaries. Where there is a large amount of sickness doctors are usually welcome, whatever may be said of them under other circumstances. Ordinarily it is not difficult to gain the confidence and love of this people, especially when they are

approached by sympathizing friends, and at the same time with some skill to treat their maladies. Many of the people, especially in our earlier history as a mission, took for granted that missionaries knew how to treat them for every kind of sickness, if they would only take the trouble to do so. When they did not, the inference was that they did not care to do so. "It is easier," they would say, "to be a '*bolne wala*,' (a talker,) than to come to us and give us medicine, and work over us when sick." This grew out of their idea that every priest is also a doctor, which they infer to be the case because the Brahmins claim to heal the diseases of both body and soul.

There had been several medical missions in Southern India, under the auspices of the American Board. In Central India there was one at Jeypore, under the charge of Dr. Valentine. There was, also, one in Cashmere, under the direction of the Church Missionary Society. One of our own missionaries, Dr. T. S. Johnson, was a graduate in medicine, but he had never given much attention to medical matters in the mission, but devoted himself fully to the regular work of a missionary.

Upon the return of Dr. Humphrey to India, in 1868, he found that Dr. Corbyne, civil surgeon of Bareilly, had undertaken to instruct a class of midwives, who were in practice in the city. The idea was entertained of instructing some of the older girls in the orphanage, at that time under the charge of Mr. and Mrs. Thomas. Dr Corbyne had proposed that they be permitted to join his class, but this was not thought advisable; but Mr. and Mrs. Thomas believed it very desirable that something should be done in the way of training and educating these girls, or, at least, a few of the best and most intelligent of them, in medical science.

Soon after Dr. Humphrey became settled at Nynee Tal, Pundit Nund Kishore, a native official of the Kumaon District, urgently requested him to undertake the organization of a female medical class, with a view to educate some intelligent native Christian women to practice among their sex. The seclusion of the better class of females very largely debars them from medical assistance from male practitioners. Hence the more intelligent among the native gentlemen of that part of the country at once took a deep interest in the subject. The pundit became personally responsible for all expenses, and the class was begun.

From the middle of April to the end of October a class of seven females and five males were under training, and at the end of the season five of the former and three of the latter were passed as native doctors by a medical committee. Others graduated after this, and Dr. Humphrey held a fatherly supervision over their practice. Four of the women reported the first year to him in part that they had treated for general diseases of women and children four hundred and twenty-four patients, and fifteen cases of parturition. They had set three broken bones—two humeris, one clavicle.

Dr. Humphrey assumed this work in addition to his duties as a medical missionary. He had the charge of seven different dispensaries, and gave treatment during the year to 24,652 out-door patients and 341 in-door, and performed 21 capital surgical operations, and 411 minor ones. The next year Dr. Humphrey's patients exceeded 35,000.

The eminent success of Miss Dr. Swain has already been referred to. Upon her arrival in India it was thought proper to associate her with the Orphanage, and she at once commenced teaching a medical class, con-

sisting of fourteen Christian young women. In this great work, as in the case of Dr. Humphrey's class, native gentlemen took great interest, and contributed freely the necessary funds. The young medical students made good progress, and two of them were appointed each week to take charge of the sick in the Orphanage, and some of these occasionally accompanied Dr. Swain in her visits to her outside patients. They also looked after the sick in the Christian village.

Among those who highly appreciated these efforts to furnish medical attendance to the women of India was His Highness, Nawab Mahmed Kulb Ali Khan Babadur, of Rampore. The mission determined to attach to this medical school a hospital, and approached the Nawab, proposing a negotiation for his premises for this purpose. With promptness and a munificent generosity he arrested the conversation by presenting the estate as a free gift. Thus, quite completely equipped, this important feature of the work entered upon a new era. In 1870 Miss Swain made 250 professional visits, and treated 1,225 patients at her bungalow. A new building, a cut of which embellishes this volume, was erected with funds supplied from both sides of the ocean. The hospital and dispensary work has been continued until now without interruption, and for most of the time there has been a medical class. At a proper period of advancement, upon certificate of three medical gentlemen, the students have been graduated and authorized to enter upon the practice of their profession. Wherever they went with the skill they had acquired they bore also balm for sin-sick souls, and God blessed them. Our list of missionaries will present the names of several accomplished female physicians, sent out by the Woman's Foreign Missionary Society, who have done heroic work

for their sex in India, and all of them have promoted, more or less, the medical education of women, of which we are now specially writing.

For several years Mrs. Parker, who had labored faithfully among the women and children of Moradabad, urged the appointment of a medical missionary as a means of opening the doors of the homes of the higher caste, which had heretofore been closed to Christian teachers.

In 1874 Miss Julia Lore, M.D., daughter of Rev. D. D. Lore, D.D., was appointed by the Woman's Foreign Missionary Society to India, and on her arrival was sent, by the Conference of January, 1875, to Moradabad. She found a very creditable work had been commenced, under Mrs. Parker's superintendence, by Shulluk, a graduate of Dr. Humphrey's medical class, and Jane Plumer, one of Dr. Swain's class. These native Christian women were faithful in the discharge of duty, and had no lack of opportunity to work among the sick of the lower classes, presenting Christ as the true Saviour wherever they went.

The arrival of a medical missionary from America, however, was hailed with joy by all the workers, and caused greater developments of the work.

Immediate steps were taken to open a dispensary in the heart of the native city. Much difficulty was experienced in obtaining a suitable building; but at last, on March 15, the long-wished-for dispensary was opened, and the doctor and her two assistants sat patiently waiting day by day for a week. At the end of that time the first patient appeared—a little boy, accompanied by his little sister and their nurse, from a house on the opposite side of the street. Soon the existence of the dispensary and the presence of the doctor became known,

and patients in large numbers came to be healed. Then the doctor was called to visit patients in families, whose customs forbade their appearing in the street. One of these, a young Mohammedan lady, said to Miss Pultz, who had charge of the zenana work, "Sometime ago we heard of you, and wished to send, but our friends would not consent. One day I became suddenly ill. They were much alarmed, and called the 'doctor Miss Sahib.' Under her treatment I soon recovered, and since that time they have been quite willing that you should come to our house." She said she had never seen a sahib, and that Miss Lore was the first foreign woman she had seen.

From this time doors were opened and opportunities offered for the direct teaching of the Gospel, more than could be attended to by the few faithful women employed by the Society. Gradually prejudices disappeared, fears were allayed, and, although baffled in attempts to heal the suffering bodies, through the ignorance, superstition, and fanaticism of the women, yet the doctor rarely failed to make the impression that she came to them in kindness, and for their own good. On discontinuing purely professional ministrations she was almost invariably besought to continue her visits

During nine months of this year, that is, from March to December, eight hundred and forty patients were treated at the dispensary, about one hundred houses were visited, averaging three patients to each house, besides four hundred cases in the Mission Compound.

Dr. Loch, the civil surgeon of the station, gave valuable aid and encouragement, and through him a grant-in-aid was obtained from the Government of a supply of medicines and stores.

At the close of 1876 the report states that, "with in-

creased familiarity with the people in their daily lives and habits of thought, came increased opportunities for more direct missionary effort. The visits of the doctor have, in many instances, opened the doors of the zenanas to the Bible women, and in this way regular instruction is now being given in some families of the highest caste."

During the hot season many visits were made in all parts of the city, and to all sorts of people. Instead of being received with suspicious glances, and kept at a careful distance, as formerly, the doctor was welcomed with affectionate embraces, and, in some instances, with a request to hear more about "the new religion." One old woman always called her "daughter," and would sit, with tears in her eyes, listening to the singing of bhajans—Christian hymns set to native tunes.

The report for 1876 gives 1,174 patients at the dispensary, to whom 2,392 prescriptions were given. About the same number of patients were visited at their homes as during the previous year, and in the Mission Compound there was an average of four or five patients daily.

During the scarcity of the year 1877 there seemed a greater opportunity than ever to give needed help to many who were suffering for want of food and raiment. They came for medicine, but it was evident the trouble lay in having but one scanty meal a day; so all funds that could be so devoted were given to supply food to the hungry, and in many instances hearts were touched by the superior benevolence of Christianity.

Grace, a daughter of Shulluk, had commenced the study of medicine, and had already become very useful in compounding medicines, and in keeping the dispensary records. She seemed thoroughly to love her chosen work, and to be in earnest to improve every opportunity for increasing her knowledge.

As time is of little value to heathen women, much opportunity was given to converse with them of the living and true God. Many were truly convinced of the folly of idol-worship, and their hearts longed for the peace that comes from believing in Jesus; but not many had the courage to profess their faith, knowing it would be followed by banishment from home. But the dawn was breaking; a wonderful change had taken place in public opinion, much of it, doubtless, owing to the influence of the medical missionary sahib.

6. SUNDAY-SCHOOLS.—Direct access to the children of India in the path of missionaries was at first impossible to any considerable degree. A strong desire for education, however, was rapidly spreading over the country among nearly all classes. Parents saw something better for their children than had been their own lot, could they but secure mental culture. The missionaries took advantage of this new and rising intellectual life, and opened schools for secular instruction, to be given gratis, or for a small consideration, provided they should be permitted at the same time to give the children a training in the truth of the Holy Scripures. With considerable fear and hesitation parents permitted their children to come, but their fears wore away to a great extent, and the children were permitted to use the Bible as a text-book, to learn the Catechism, and to listen to prayer and preaching from the missionaries or native ministers. In most places, however, some degree of reserve was necessary for a little time, until the children and parents might become familiar with the mission agents and their motives.

Thus far there seems to have been comparatively little thought in other missions than our own of trying to do more for these children and young persons than

to impart regular religious instruction in the day-school. From the Allahabad Missionary Conference report (1872–73) we learn that previous to that time no systematic effort was anywhere made by the representatives of the different societies, with the exception above noted, and that individual labor in this department was very rare. There had been some slight improvement since that date, and the Sunday-school spirit was apparently rising. The recent establishment of an Indian Sunday-School Union and an Indian Sunday-School Teachers' Journal would, no doubt, help forward this good work throughout the land. And still ours was the only mission in India generally and systematically employing the Sunday-school as a regular mission work among heathen and Mohammedan children. Moreover, even with our own missionaries this was a comparatively new departure.

From the first the children of native Christians, and those gathered into the orphanages, were afforded all the advantages of the Sunday-school, and those attending the heathen and Mohammedan schools were encouraged to attend them, but without much success. As early as 1865 two or three bazaar Sunday-schools had been organized, and there seemed to be a feeling among some of the missionaries that this might yet become a prominent and fruitful department of work. The Conference of that year urged that effort be made to establish other such schools. But there was no special movement in this direction until the year 1871. Rev. T. Craven, while a student, had received an extensive training in mission Sunday-school work in Chicago, and had been very zealous and successful in that department. In January, 1871, he was appointed to Lucknow, and placed in charge of the school work. As he moved

about among the schools of that city the Sunday-school fire burned in his heart. He thought, prayed, consulted his brethren concerning the matter, and finally decided to try the plan of assembling these school-boys on Sunday for the purpose of organizing them into Sunday-schools. Some of the more timid mission workers were suspicious, and fearful that the effort might not only prove a failure, but result in much loss to the day-schools. But the counsels of the more venturesome prevailed. The announcement was made in the schools, and the boys were all invited to come out to the Sunday-school. A large number came. An effort was put forth, with most gratifying results, to make the exercises lively and interesting. The boys were eager to come back the next Sunday, which they did in increased numbers. Soon all the mission schools of the city were organized into Sunday-schools, and from that time until the present the work has gone on in Lucknow with unabated interest.

This new feature of missionary effort soon extended to other stations, and was introduced without special damage to any of the interests of the week-day schools. The good work spread until almost, if not quite, every mission school within the bounds of our mission field had become a Sunday-school. At the close of 1870 there were reported 35 schools, 107 officers and teachers, and 1,177 scholars of all ages. These scholars were generally Christians—children or adults. At the end of 1875 there were 153 schools, 353 officers and teachers, and 6,751 scholars. The number of pupils in the day-schools at the end of 1875 was 8,093, thus indicating that quite a large proportion of these children attended the Sunday-schools. Subsequently there was a slight falling off in the Sunday-schools, the number on

the roll being 6,049 at the end of 1877. Two facts explain this: First, Two stations, formerly reported in this conference, have been attached to the South India Conference; Second, The number of day-schools has been materially reduced in consequence of the decrease of appropriations by the General Conference. At the close of 1877 there were 6,575 in the day-schools. Thus it will be seen that the decrease in the day-schools considerably exceeded that in the Sunday-schools.

Large numbers of children were receiving an education in Government schools, and there were some hopeful indications, in a few places, of gathering them into Sunday-schools. If access be gained to this class, this work would assume proportions vastly beyond any thing seen as yet, and its importance would be more than correspondingly great, as it would bring Christian truth in contact with minds being rapidly driven from their moorings as regards religious faith, while nothing was provided to supply the loss occasioned, and they were left to drift out upon the sea of uncertainty, doubt, and infidelity. Among those thus educated might be found all forms of European skepticism and unbelief.

In 1873 the "seven years' course" was adopted, which was afterward translated and published for use in these schools. At the same time a Sunday-school paper, the "*Khair Khwah i Atfal*," ("Friend of Children,") was started in both Urdu and Hindi. This added much to the interest of the schools. The exigencies of the case demanded a far more extensive supply of Sunday-school requisites, and the efforts to meet this demand met with great encouragement. With the Sunday-school papers, the "Lesson Hours," the increased list of books adapted to all able to read, pictures for those not able to read, illuminated texts, cards, tickets,

etc., the Sunday-school worker is much better prepared to win and hold the interested attention of all classes brought into these schools. The singing is, moreover possessed of much interest to the children, and they learn gladly to sing the many beautiful Christian songs already in use in their native tongue.

A feature of much interest to the children, also, in these schools, is the annual picnic. An hour and place are appointed for all the Sunday-school children of a city to meet, and they are formed by schools into a procession, sometimes numbering eight hundred or a thousand, and then march through the city, singing the songs they have learned, bearing banners inscribed with gospel texts, away to some grove where swings have been prepared, and sweetmeats are to be distributed. These are rare occasions to the children, and, doubtless, an impression for Christ is made, not only upon the minds of them, but also upon the minds of many of the beholders, who, with wonder, gather to see what means this new thing under the sun.

11. The Orphanages, 1858-1878.

Numerous monuments of rare interest have come down to us, representing the glory of Mohammedan and Hindu rule, but not one contains a thought calculated to relieve the wants, mitigate the sufferings, or improve the condition of humanity. They consist of temples, tombs, towers, mosques, royal palaces, and the like. Christian civilization, however, has dotted all India with schools, dispensaries, hospitals, asylums, and almshouses. Prominent among these stand our orphanages, which we place under the category of schools. The children in these institutions are instructed daily in the Scriptures, attend prayers each day, are all pupils in the Sun-

day-school, and are regularly trained to all the means of grace. These labors have not been lost; nearly all the larger children are members of the Church, and a very fair proportion of them are an honor to the mission. The boys are not only provided with school advantages, but likewise with a reading-room furnished with books and papers suited to their years. They are trained, also, to useful trades. Five hours a day they spend in school, and three hours at their trade. Those, however, showing less aptitude in the acquisition of education are required to spend six hours in the shop and less time in school.

The girls are instructed in cooking, sewing, housekeeping, and needle-work, in addition to the practical education afforded them in the schools. Numbers of them are also trained as zenana teachers.

The boys generally provide themselves with wives from those educated Christian girls of the Girls' Orphanage, and so constitute Christian households.

Up to 1877 one hundred and five boys had been sent out, and of this number, one hundred and one were doing well in regular employment. Nearly all are heads of families. Fifty-seven, in all, died while still in the orphanage, numbers of them in the triumphs of faith.

This work, as might be anticipated, has not been without its trials and discouragements. Sixty-two, up to the year just mentioned, had been expelled, or had run away, from the Boys' Orphanage. Of these, however, seventeen had been inmates of the institution but a very short time. Twenty-seven of them were of the boys brought to the school when it was first filled up so rapidly by the famine. Of those who have had a regular course of training only two are failures. Those who are doing well are not all remarkable men, yet, as a

rule, they are among the best and most intelligent men of the circle in which they move. Like difficulties have not been experienced in the Girls' Orphanage, and rare, indeed, have been the instances when girls have turned out badly. The number of girls sent out has considerably exceeded that of the boys. For years past these institutions have been visited frequently with revival influences, and there have been numerous clear and sound conversions.

From these orphanages have gone out quite a large number of mission helpers, and not a few of them are valuable and successful. Two of the eight native preachers now connected with the India Annual Conference were trained in the Boys' Orphanage. They are both men of mark. Horace J. Adams was admitted to the institution when a small boy, some twelve years since. After a careful training he went out as a preacher. He began his work in a humble way, and was soon afterward appointed to the out-station of Tilhur, in the Shahjehanpore work, where he remained until the latter part of 1871, when he was sent to the Panahpore Christian village as native pastor. While in Tilhur numbers of inquirers had gathered about him, and some had become Christians. He became a man of influence in the community, and was highly respected. When it was noised abroad that steps had been taken to remove him from the place, a petition was drawn up, to which was appended a long list of names of the prominent Hindus and Mohammedans of the place, and sent to the missionary in charge, urging that he be permitted to remain among them. When he took his departure a large company gathered to bid him farewell, and numbers of heathen eyes were wet with tears over the departure of a Christian teacher. His services were required in

Panahpore. This was looked upon as a very difficult and responsible position. But since his first appointment there he has continued to labor until the present time with great acceptability and marked success. Throughout the period of his ministry there has been a continuous and encouraging improvement in the religious experience and moral *status* of the people composing the little community. The final success of this village as providing a home for homeless followers of Christ, and as an evangelizing agency in the region where it is located, is, perhaps, no longer an experiment; and no one man since its founding has contributed more to the success already attained, or that in prospect, than Horace J. Adams. He is of meek and quiet spirit, mild and gentle in all his intercourse with the people, and yet inflexible in his convictions of right and duty. Considering the relation which the pastor here sustains to the temporal interests of the people, standing between them and the party receiving the taxes, and furnishing the funds to open the new land of the village, these are qualities of rare worth, and indispensable to success. He is, further, a man of deep religious experience and of remarkably strong faith. Once a little daughter of his was so ill that the physician declared she would die. The father, with a heavy heart, went to his closet, and, kneeling down, began to plead with God to spare her life. As he wrestled his faith grew stronger, and his heart was soon filled with comfort and assurance that the child would recover. He declared this to the Mohammedan physician, and to the astonishment of all who were waiting to see the little one breathe its last, the death-angel took his departure, and the child was soon well again. Mr. Adams is a young man of thirty-two, and gives promise of many years of usefulness. As

a preacher he is sound and earnest, and knows how to lead souls to Christ. He was admitted to the Annual Conference in 1873.

James Gowan, the other member of the Conference who received his training in the orphanage, is a young man of about the same age. He belongs to the sturdy race of the mountains. He was sent to the orphanage by Colonel Gowan, as elsewhere mentioned in these pages. After receiving his training, he was sent as a teacher and preacher among the same mountain people. He soon commanded universal respect. He was admitted to the Conference in 1876, and is now very usefully connected with the Nynee Tal work.

John Rogers was trained in an orphanage, though not our own. He was received into the Secundra Orphanage, Agra, at the age of eight years. Here he completed preparation for the Calcutta University Entrance Examination. He went out first as a teacher, but, feeling the prophetic fire in his heart, he left this more lucrative employment and entered the ministry. He came to our mission in 1866. For some years he taught and preached. After our Sunday-school work began among Hindu and Mohammedan children, and the Berean Lessons were introduced, he rendered efficient service to the mission by translating and preparing them for the press. He, likewise, edited the Urdu Sunday-school paper, "*Khair Khwah i Atfal*," which was also published in Hindee, and had an extensive circulation. He also wrote several books, some of which will, doubtless, long survive in India Methodist literature. In 1873 he gave up his school work again, that he might devote himself more fully to the work of proclaiming the Gospel. He was appointed pastor of the native Church in Moradabad. As a teacher he had received a fair salary,

but accepted as pastor what the society might be able to pay him, which was about one third less than he had received as teacher. He served this society for some time with great acceptability, and was then sent to the native Church in the city of Lucknow. About this time, however, consumption claimed him as its victim, and on July 28, 1876, he passed away in great peace to be with Christ. He had been admitted to the Conference in January, and was regarded as a rare man, as a gentleman in the best sense of the word; a Christian of irreproachable character; a preacher clear, sound, instructive, and interesting, upon whose ministry the missionaries esteemed it a coveted privilege to wait.

There are many others from our Boys' Orphanage who have not as yet attained to membership in the Annual Conference, who are, nevertheless, ornaments to the India Church, and, in a lower rank of the Methodist itinerancy, are making their impress upon heathenism. There are others employed as teachers, colporteurs, and writers, who are doing nobly for the cause of Christ in India. The same is true to a considerable degree of those who follow trades, are employed as servants, or cultivate the land.

The Girls' Orphanage, also, furnishes quite numerous examples of successful workers for Christ. Mention can be made here of but one or two. In the early history of our mission a little girl, at the point of perishing from the terrible famine then prevailing, was brought to Mrs. Parker in Bijnour. She was so reduced that nothing but the most careful attention saved her life, and she was sent to the Girls' Orphanage. Here she grew to young womanhood. When of proper age she was married to Horace J. Adams, and has become a shining light in the Church. In the village where her husband

serves as pastor she is ever a worthy example to all her Christian sisters. She gathers them daily for Scripture reading and prayer, and regularly serves as their teacher in the Sunday-school. They are constantly under her watchcare. She has been seen, with tears flowing from her eyes, pleading with them to become more earnest Christians. Her labors have not been in vain. Much improvement is clearly observable among the women in the village.

During another of these famines a little girl was found ready to die of hunger, and was sent by the magistrate to the orphanage. After the usual training she was married to one of the native preachers, and went out as one of the mission workers. It so happened they were sent to the same region where she lived when a child. Old, familiar scenes revived old memories. She recalled the name of the village where a brother was formerly living. Inquiry was made, and the brother found. She sent him word to visit her. He did so, and heard her story. The Gospel she brought to his attention impressed him. She was taken to spend some days with her relations. She resolved not to rest until her people should become the worshipers of the true God. During the following year she had the pleasure of seeing six of her kinsfolk baptized, including this brother and his wife; and she looks for the others to follow. It is scarcely two years since that long-lost brother was found.

The Boys' Orphanage, upon Mrs. Downey's marriage, in 1861, was put in charge of H. Jackson. J. W. Waugh succeeded him for a few months, and the Orphanage removed to Shahjehanpore. Mr. Messmore was in charge till 1864, succeeded by Dr. Johnson till 1872, and he by P. M. Buck till 1876, when sickness drove him to

America. Rev. A. D. M'Henry was sent from Bijnour to supply the place until the Conference in the following January. At this Conference Rev. H. Jackson was appointed to the orphanage; but sickness compelled him to go to the mountains in June following, and the place was filled by Rev. F. M. Wheeler until the next Conference, in January, 1878, when Rev. T. S. Johnson, M. D., recently returned from America, was reappointed to the charge of it. This orphanage has been again filled to overflowing by the famine, and the present number is probably not less than three hundred.

The Girls' Orphanage was placed under the superintendence of Rev. D. W. Thomas in January, 1863, and he remained in charge until the end of 1871. Under his efficient management and that of Mrs. Thomas every department of the institution was greatly improved. They left it in every respect in a flourishing condition. Rev. C. W. Judd was in charge of the institution during 1872. On his removal to Nynee Tal, in January, 1873, Miss Fannie J. Sparkes, of the Woman's Foreign Missionary Society, was appointed to the place, and remained until the end of 1876, when impaired health compelled her to return to the United States. She managed the institution with marked efficiency, and left it in excellent condition. Miss M. F. Cary succeeded her, and still remains in charge. The number of the girls at the beginning of the year 1878 was 172.

12. The Mission Press, 1860-1878.

Rev. James Walter Waugh was the founder of our Mission Press in India. He was a graduate of Allegheny College, and of the Garrett Biblical Institute, and was, also, a practical printer. There was a vast work

before him in India. The literature of that land is so great that it is the task of an ordinary lifetime to form even a tolerable acquaintance with it, and it is the privilege of the learned classes only to do so; the lowest classes being not only prohibited from learning to read most of this literature, but precluded, on pain of present and future punishment, from even hearing it read by others. Here were, then, within the bounds of our own mission, seventeen millions of people almost entirely without a vernacular literature, and very few of them could read what existed about them in the Sanscrit and other learned languages. The condition of the people was somewhat analogous to that of the masses of Europe when Latin was the general literary language. The issues of the press were, however, not merely designed for the people within our own territorial limits, for the Urdu and Hindi dialects of the Hindustani language, in which it issued its publications, are widely known to the common people all over the North-west Provinces, and, to some extent, in almost all parts of the great peninsula. Rarely, indeed, has a greater opportunity of usefulness through such channels occurred to any Christian mission. It must not be forgotten, as we have elsewhere remarked of the mission in general, that our attempt to thus provide a vernacular literature was made just at the close of the mutiny, when the people watched eagerly every new development of the purpose and policy of foreigners.

However small, therefore, the beginnings made in the establishment of our press in 1861, they could not fail to be of great interest as bearing on this general problem; while no man could predict into what they might develop, and how largely they might ultimately contribute to the great needs of an advanced literature.

The more simple and immediate object, however, was to have the mission possess within itself the means of printing and publishing its hymns, Catechisms, tracts, Sunday-school books, and the sacred Scriptures, and also of doing the miscellaneous printing of the mission, such as reports, schedules, forms, etc. It was, also, at first supposed that the boys of the orphanage might be trained as practical printers.

Early in the year 1860 a hand-press, now somewhat antiquated as to pattern, but still in daily use, was purchased from the Government workshops in Roorki, price 500 rupees. This press is said to have been made of cannon taken from the rebels in the mutiny, and cast by trained native laborers under European supervision. The type and other portions of necessary office material were ordered from Calcutta, and, also, from Allahabad and Benares, where there are small type foundries under native supervision. Mr. Waugh had much trouble in getting together the different necessary parts of a printing-office—had to boil the molasses and glue himself, and cast the inking rollers, as it was a mystery which no one he could secure understood sufficiently to assist in. More than a hundred miles of dirt (*kacha*) road separated Bareilly from all the railways or highways, and made the receiving of printing paper, type, and workmen very difficult indeed. Mr. Waugh had in good part to teach his own men the art of printing. Now the press is crowded with applications for work by good workmen, and material lies loose all around it. Such are changes wrought in India in eighteen years. Had the press remained seven years longer at Bareilly the railroad would have come to it, instead of its going to the railroad by being transferred to Lucknow. But the change was, doubtless, a wise one.

The American Bible Society, and the Tract Society, and the Sunday-School Union of the Methodist Episcopal Church, have used the press generously and efficiently.

The mission had scarcely entered upon its legitimate work, however, when the residents of Bareilly and adjacent stations began to patronize it by desiring the printing of circulars, pamphlets, military forms, the binding of books, and job-work of every kind. As the funds secured from this business were very much needed for the purchase of new fonts of type and other materials, and as the patrons of the press deemed it a great convenience to have their printing done so near at hand, it was thought expedient, for a time at least, to accept it.

In the course of five years this business yielded a net profit of five thousand rupees, and the press, which had been started on $1,000, by this income became worth $3,500. Nevertheless, the result reached was disproportioned to the effort put forth, and consumed a large part of the missionary's time, and no reliable person could be found to relieve him of the petty but harassing cares of such business.

It had, however, besides, done good work for the mission, having, among other things, supplied it with a vernacular hymn book, most of the hymns having been translated or composed by our own missionaries. In this work of translating hymns Rev. James Baume, Mrs. Humphrey, and Mr. and Mrs. Waugh took the most prominent part. The translations were remarkably well made, and have continued in use by the mission until the present time. The Catechisms of our Church were, also, translated and printed by Mr. Waugh. In all his vernacular literary work Mr. Waugh had the benefit of

the criticisms, and other aid, of his most valued and competent wife, than whom our own mission, and few, if any, others, have furnished a more accurate scholar in the vernacular languages of the country. Besides Catechisms Nos. 1, 2, and 3, much other work had been done up to the close of 1863, and the first edition of the Psalms in the Urdu language was then in press, the form of letter being the beautiful Nashtaliq, or written character, commonly known as the Lucknow or Cawnpore type.

It became manifest, from a business point of view, that the press was badly located, and as it had been so far successful as to demand more commodious quarters for its efficient working, the mission deemed it proper to canvass the entire question of present and prospective needs and power. At the Annual Meeting, held in Bareilly in February, 1864, it was resolved to remove the press.

Bareilly was geographically central, and better rates could be commanded for job-work than in Lucknow. It also presented a better climate than Lucknow. On the other hand, if the press were in Lucknow, all kinds of material, such as paper, types, and ink, would be procurable at a considerably reduced rate, partly owing to the greater number of presses already there, and the chances for buying out and getting second-hand material, and partly owing to the reduced charges for freight to that city as compared with Bareilly. The freights to Bareilly were excessive, and the damage done to the type in transit was "grievous." Workmen could also be commanded in a place where presses were numerous, and dismissed and re-employed as the work demanded, whereas in Bareilly men could only be had on condition of continuous employment. Lucknow, too

was a much greater literary center from which to publish and send forth books of every description, Lucknow publications having a prestige which made them eagerly sought for and read by the natives. After full and careful consideration of the subject by the mission in the Annual Meeting, held, as above set forth, the press was removed to Lucknow, where it found abundant accommodation in the quarters, and soon became widely known throughout the whole of India as "The American Methodist Mission Press."

Mr. Waugh continued uninterruptedly in charge of the press for ten years, and then was relieved to return temporarily to the United States for recuperation. Rev. J. H. Messmore supplied his place during his absence. On Mr. Waugh's return to India other work was assigned him, and Mr. Craven took charge of the press.

The issues from the press already included some fifty-five titles in Urdu, twenty in Roman Urdu, and twenty-six in Hindi, to which were added thirteen in English. Among these we find Wayland's "Moral Science," a Commentary on John's Gospel, and one on the Book of Revelation, Binney's "Compend of Theology," Butler's "Analogy," the Catechism of the Methodist Episcopal Church, and many treatises on the questions in controversy with Mohammedans—all in Urdu. The Catechism was also printed in Hindi, in English, and in Roman Urdu. The Discipline of the Church was in Roman Urdu. Translations of hymns and original hymns were printed in Roman Urdu and Hindi, and others in English.

The further history of the press will be found hereafter, including all the publishing houses established by the Church in various parts of India.

13. Great Revival in South India.

We have already had a glimpse of Rev. William Taylor doing heroic work among the early adventurers to California. Though a young man, he won from the *habitués* of the saloons the title of "Father Taylor," which he has ever since borne. A debt incurred in church building enterprises there led him to publish "Street Preaching in San Francisco," and to go abroad preaching and lecturing, and for the sale of the work. But no secular interest could overshadow his remarkable power as an evangelist, and five years of this kind of work made him famous throughout the United States. A friend at Peterborough, Canada, who had been in Australia, called his attention to this field, so similar to California, and he decided to visit it. On his route he spent a year in England, Ireland, and Palestine; another year in Victoria and Tasmania; a third in New South Wales, Queensland, and New Zealand; and part of another in South Australia. During his labors at the last named place, in 1865, he started for South Africa, for the health of his son, Stuart, and arrived there in March, 1866. Here, as missionaries reported, one thousand two hundred colonists and seven thousand Kaffirs were converted to God in connection with his labors.

Returning by the way of the British Islands, he next prosecuted very successful labors in the West India Islands and British Guiana. Several suggestions had been made to him to visit India, but at this juncture he received a letter from Rev. J. M. Thoburn, D.D., entreating him, in the name of all the missionaries, to do so at his earliest convenience. In compliance with this request he proceeded, by the way of Australia, Tasmania, and Ceylon, to Bombay, at which place he ar-

rived on Sabbath, the 20th of November, 1870. Five days afterward he was in Lucknow, greeted by Messrs. Thoburn, Waugh, Parker, Messmore, and the other missionaries, male and female, and at once began to preach in the mission chapel. Services were held several times each day for three weeks, and more than a hundred seekers of religion presented themselves.

He tried to drill Joel into an interpreter, but he found him not well enough up in English. Yet he was glad subsequently to use him, though too slow, till aroused, for his own fervid spirit, and then altogether too impetuous. But Mr. Taylor desired especially the conversion of Eurasians, or East Indians, as they prefer to be called. He regarded this class of society as "terribly obstructive" to the work of God, and he wanted them "saved and incorporated into the working force of the mission." We find seekers and converts as the result of these labors, but not as numerous as was anticipated from Mr. Taylor's previous successes. He was evidently not in a congenial atmosphere.

Mr. Taylor's friend, A. Moffatt, M. D., of London, then at Cawnpore, wanted him to hold a series of services in Union Chapel of that city. He began to do so on the 18th of December, assisted by George Myall, a native preacher; but the work was interrupted by the festivities of the holidays, and Mr. Taylor, in the meantime, resorted to private houses and to the bazaars, preaching to the Eurasians, Hindus, and Mohammedans. Several were converted, and a society of twenty-two organized. Mr. Taylor now visited Seetapore, Shahjehanpore, Bareilly, Budaon, Amroha, and Moradabad, gathering some fruit, and stirring up the native helpers; but there was no general revival. He spent the hot season in the mountains, and in October came down to Ahmed-

nugger, to attend the annual meeting of the missionaries of the American Board, at their request. His preaching here was attended with some success.

On the 12th of November he began a series of Mahratti services in the chapel of the American Board at Bombay, and afterward held a series of English services at Institution Hall. His operations began now to attract public attention, the press, secular as well as religious, noting and discussing them. His methods were very severely criticised by the ministers and Churches of Bombay, and the absence of sympathy on their part with his movements led him to distrust them as nursing-mothers to the spiritual children God had given him in such goodly numbers, and he accordingly formed the new converts every-where into "Fellowship Bands," societies within or around the Churches, after the manner of Mr. Wesley.

The first of these bands was formed at the house of the Widow Miles, on December 30, 1871, George Bowen leader. It was not long before these bands began to perceive the necessity of a more perfect and permanent organization. Mr. Taylor, being consulted, advised silence, thought, and prayer upon this important subject. The result was a determination on the part of Mr. Taylor to organize a Methodist Episcopal Church. His own thoughts are thus expressed:—

"I was myself saved in the Methodist Episcopal Church, of which I have been an ordained minister for more than a quarter of a century; yet I have for years been so free from the fear of man, and from sectional prejudice, that if I had anywhere in my world-wide evangelistic tours found a Church holding purer doctrines, employing methods more incisive and effective, and manifesting a loving spirit of soul-saving work more

in harmony with the mind of Christ and the example of the apostles, I should have left the Methodist Church at once and joined it; but I have found no such Church on the earth, and hence expect to live and die in the Church of my early choice. But to establish a Church here is to found a mission in a great heathen city. It is over four years since I saw my dear wife and boys, and my plan was to return home this year; so I have waited for the clear light of the pillar of fire, and now I see it unmistakably leading the way. To organize a witnessing, aggressive Church of Christ in India in organic union with existing Churches here we have found to be entirely impracticable. To try to run on a purely independent line, outside of existing organizations, is to fail, or to found a new sect, and we have too many of them already. The Methodist Episcopal Church has as good a right, as God may indicate her line of advance in her world-wide mission, to organize in Bombay or anywhere else, as any other branch of the Church of Christ."

The matter assumed form in a petition, signed by eighty-three of the converts, to Mr. Taylor, to organize a Methodist Episcopal Church in Bombay. With this he complied, publishing to the world that he did it only to take care of such souls as God had given him, not connected with any other Church, and that it had been agreed that the new Church should be evangelistic, self-supporting, and without distinction of language, caste, or color.

There are at least 150,000 Europeans, or Eurasians,* in the sea-ports and in the towns and cities scattered

* A compound word, formed from Europe and Asia, and signifying those who have one parent a European and the other native. It is an offensive term in India, and such should there be called East Indians.

along the railways of India. They are in the military and civil service, or of the professors, contractors, clerks, mechanics, merchants, often of large income, but with more or less sense of isolation. The movements for the evangelization of the natives in India had but little benefited them, and they were not a part of any of the Church organizations for the English residents Both currents seemed to have passed them by, and they were left to backsliding and sin. The clear-cut tones of William Taylor's message captured them, though the same tones had failed in North India to meet the expectations of the missionaries.

When Churches came to be organized, there was no reason why the persons of which they were formed, frequently wealthy, or at least having a liberal income, should not support their own Church services. The rigidness with which Mr. Taylor demanded this from the very first is worthy of all commendation. More timid souls would have asked to be helped on their feet. He asked nothing from the Missionary Society but a little aid in transporting the first pastors of these Churches to their respective fields, and this was gladly accorded.

Besides those to whom the mission was especially directed, some Mohammedans, Hindus, and Parsees were attracted by the striking style in which Mr. Taylor presented the Gospel. When the work had fairly begun in Bombay, outdoor preaching was established, with a view to reaching the natives who understood English. But there were adherents of his ministry, mostly laymen, who could speak, also, in the native tongues; and these, breathing the spirit of the great awakening, went abroad doing the work of evangelists. Half a dozen preached in Mahratti; several in Madras preached in Tamil. A

civil engineer, transferred from Bombay to Hyderabad, held "meetings," and more than a hundred converted souls there were soon demanding a pastor. To these out-door services some came to scoff and disturb the speaker. In the following year this proceeded so far as to occasion a mob, in which Krishna Chowey, a prominent preacher, and one of the first converts from heathenism, was nearly killed, as was also a young Parsee convert. Mr. Taylor, in 1876, counts about sixty converts from Hinduism within the Bombay Circuit.

In July, 1872, Mr. Taylor went from Bombay to Poona, and arranged for special services there. The work was begun in August, with several helpers to Mr. Taylor, and on September 28 a Church was organized, with thirty-seven members. A place of worship was obtained, and on October 13, at the first sacramental service, sixty-four persons communed. This Church now numbers over one hundred. From this Church sprang the Church at Lanowlee, forty miles to the north-west, and the Church at Kurrachee, on the extreme north-west frontier, to which point the regiment was transferred from Poona, and its converted members carried the leaven of salvation with them. Other less important points were visited, and with similar results.

The work in a single year became so extensive that Mr. Taylor needed helpers. The first one received was Mr. James Shaw, a Bible reader in the army. He was licensed as a local preacher July 1, resigned his post in the army in November, and gave himself wholly to this work. Rev. George Bowen about the same time fully identified himself with the movement. He had come to India in 1847 as a missionary of the American Board, but soon resigned, and supported himself by teaching. His editorial work for twenty-five years of the "Bombay

Guardian" was gratuitous, and on the same terms he preached earnestly to the natives. On November 22 Rev. W. E. Robbins, of Indiana, arrived to participate in the work. He had heard of this great revival, and came to the Mission Rooms ready to be enlisted, but the mission authorities, having already decided to send Rev. D. O. Fox and Rev. Albert Norton to the relief of Mr. Taylor, were not prepared at the moment to increase the number. He forthwith embarked on his own account, and reported to Mr. Taylor. Mr. Norton's stay in the mission was very brief, his eccentric characteristics soon leading him to form an independent Church, for the support of which he solicited funds both in the United States and India. Mr. Fox is yet doing grand work in the field.

In 1873 C. W. Christian, from the Bombay Bank, and W. T. G. Curties and George K. Gilder, from the Telegraph Office, forsook their avocations, and entered the work.

In 1874 the Missionary Society sent out Revs. C. P. Hard, J. E. Robinson, F. A. Goodwin, and in 1875, Mrs. Goodwin, Revs. M. H. Nichols, John Blackstock, F. G. Davis, W. E. Newlon, and D. H. Lee. Part of the expense of their outgoing was paid by Mr. Taylor, who was at the time in the United States lecturing and disposing of his books to raise the funds.

In 1876 Revs. I. F. Row, L. R. Janney, and C. B. Ward and Miss Terry, who, upon her arrival, was married to Rev. J. E. Robinson, were also sent out, the ministers at Mr. Taylor's cost. This force was afterward increased in various ways. Thomas H. Oakes, born of English parents in India, trained to mercantile pursuits, joined the mission force in Calcutta. P. M. Mukerji, an educated Brahmin and a Congregational minister, also united

with the body, as did also B. Peters, at Madras. In 1873 Dr. Thoburn had been sent to Calcutta that Mr. Taylor might extend the work into the Madras Presidency, and that when Mr. Taylor should leave India for the United States Dr. Thoburn might give the new work, in its formative state, the aid of his mature experience. At a later period Revs. W. J. Gladwin and D. Osborne also came from North India Conference.

When our narrative was interrupted Mr. Taylor was in Bombay and vicinity. Early in 1873 he gave this work into the charge of Mr. Bowen, and went to Calcutta, where he began his meetings in the Wesleyan Chapel on January 12. At a later date they were held successively in the hall of the American Zenana Mission, the Union Chapel of Mr. Ross, and the Baptist Chapel at Entally, and the hall of the Young Men's Christian Association, Bow Bazaar. Success was slow indeed in appearing. On April 9 Mr. Taylor made the first attempt to enroll members, and obtained thirteen. After they went to Bow Bazaar some forty converts were gained. It was a hard struggle. Mr. Taylor says: "The hardest work of my life, I believe, was here in the streets of Calcutta, under the greatest discouragements. For months it seemed very doubtful, by all outward indications, whether we could raise a working force at all. I became more and more convinced that a great work of God was what Calcutta least desired and most needed, and that a more convenient season would never come; so I determined, as the Lord should lead, to push the battle and win, or die at the guns."

The next step was the erection of a chapel. A tabernacle was put up, with some aid from Bombay, in Zigzag Lane, 30 by 50 feet, and a lot secured.

14. Bombay and Bengal Mission.

In December, 1873, Bishop Harris, after full consultation with Mr. Taylor, and with his consent, brought the mission into organic connection with the Methodist Episcopal Church. Mr. Taylor was appointed superintendent, and he and the other preachers became members of the India Conference, from which they were appointed as missionaries to this field, but none of the peculiarities of the mission were changed by this arrangement. The Conference met in Lucknow, January 7, 1874. This mission had then about five hundred members, scattered through Bombay, Bengal, Central India, and the Deccan, and ten preachers. Dr. Thoburn was sent into this field, as already said, and stationed at Calcutta, where the membership had increased to about one hundred. The appointments of South India were as follows:—

Bombay and Bengal Mission. — William Taylor, Superintendent.—Bombay, George Bowen, W. E. Robbins, James Shaw; the Deccan, (Poona, Lanowlee, Deksal, etc.,) D. O. Fox; Central India, Albert Norton, George K. Gilder; Bengal, (Calcutta,) J. M. Thoburn, C. W. Christian, C. R. Jefferies.

The work now proceeded with even greater vigor than before. The converts were taught that it was their duty ever to be boldly witnessing for Christ. As an illustration, the work of God in the hands of the civil engineer, referred to previously, in Hyderabad, had so developed that Mr. Bowen went there and organized a Methodist Episcopal Church. Mr. Shaw spent a few months there, and the number of members became more than a hundred. Mr. Taylor was there for a few days, the guest of Dr. Trimble, and had a

hundred and twenty communicants at the sacramental service. Two ministers now occupy the field that was thus so auspiciously opened.

At about this time Mr. Taylor went to Madras, at the invitation of Dr. E. H. Condon, and began services in the Evangelistic Hall, which were soon transferred to Memorial Hall, because of its being double the capacity of the other. For a month Memorial Hall was filled, and the success of the evangelist was very great. The London Mission Chapel, in Pursewalkum, was subsequently rented for regular preaching, and soon a tabernacle was erected in the Esplanade, forty by sixty feet, which was nightly thronged. The first fellowship band was formed February 22, 1874, and in the course of a month seven more were added. Mr. Taylor led them all himself weekly for six months, suitable leaders not presenting themselves.

The gentlemen who were associated with Dr. Condon in desiring Mr. Taylor to come to Madras, recorded this opinion on April 6, 1874: "Mr. Taylor having brought to the notice of the meeting that about three hundred persons had professed to believe on the Lord Jesus Christ at the special services which he has been holding, and that about one hundred and sixty of them had expressed the earnest desire to be organized into a Church, this meeting recognizes in that fact the necessity of their wish being acceded to." A Methodist Episcopal Church was then organized in Madras.

The first Quarterly Conference was held on the sixth of July. Three hundred and forty had connected themselves with the Church, but the names of many had been erased because of non-attendance at fellowship bands. It was believed that some of the converts had joined the Wesleyans. Many connected with Baptist families

had not joined the Methodist Episcopal Church. Some of the converts were residing in other parts of the presidency, some had removed from the city, and a small percentage had proved themselves stony-ground hearers.

This work naturally reached to the surrounding towns. Thus societies arose at Perambore, St. Thomas' Mount, Palaveram, Arconum, Jollarpet, Salem, and other places, distant respectively from three to two hundred miles from Madras. A well-organized officiary had been appointed in this large circuit, according to the universal methods of Methodism. In the third quarter of the year temporary places of worship had been erected in Perambore and in Poodoopett, (a central part of Madras,) the expense having been seven hundred rupees in the one case, and four hundred in the other.

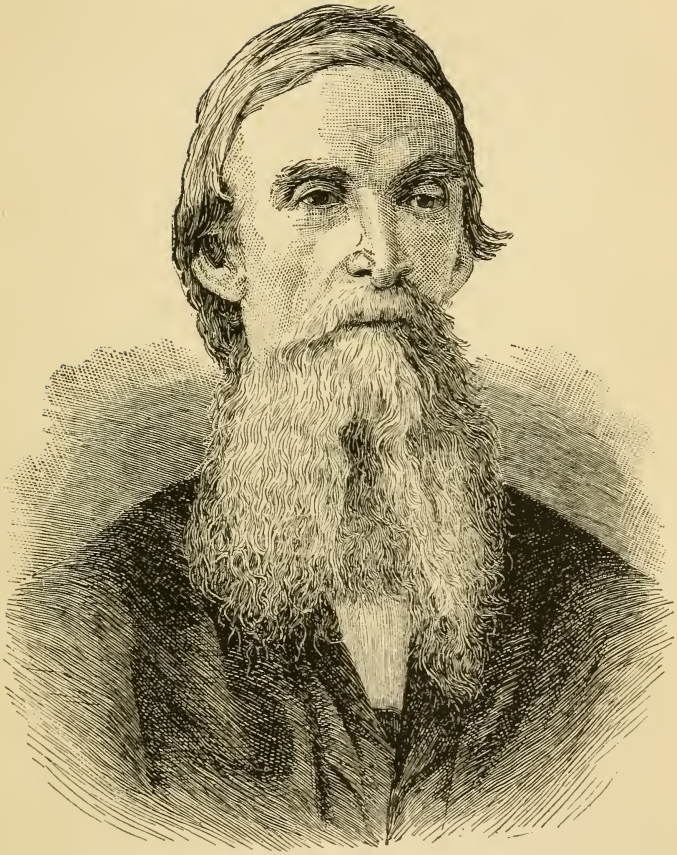
Mr. Taylor now visited Bangalore, two hundred and sixteen miles west of Madras. The meetings opened in Clarendon Hall. In less than seven weeks one hundred and forty were converted, one hundred of whom united to form a Church. Two lots were secured, and on St John's Hill a cheap chapel was erected, and Rev. James Shaw put in charge of the work there.

Soon afterward Mr. Taylor left India, intending to join in the campaign of Moody and Sankey in London. From England he passed to the United States, where his time was occupied in visiting conferences, selecting men for the South India field, lecturing, and selling books to pay the expense of their outgoing, attending camp-meetings, and doing other evangelistic work, and visiting his family in California, after an absence from them of eight years. He then, yielding to the call of the Spirit, as he believed, sailed for Chili upon another great evangelistic tour.

We will now follow the history of this work of God in South India after Mr. Taylor's departure in the spring of 1874, according to the three districts, which Mr. Taylor left in the care of Messrs. Thoburn, Bowen, and Hard.

15. Calcutta District.

The Rev. William Taylor arrived in Calcutta early in January, 1873, having come from Bombay for the avowed purpose of organizing a Methodist Episcopal Church in the city. The English Wesleyans had been established in Calcutta some twelve or thirteen years, and were carrying on work among both the Europeans and natives. They had a tasteful little chapel, a good parsonage, and several schools. Their membership, however, was not large, the total number of English members not exceeding twenty. Before going to Calcutta Mr. Taylor wrote to the Rev. J. Richards, Wesleyan superintendent of the district, frankly explaining his intention to organize a Methodist Church on a separate basis, and received in reply a cordial invitation to come and accept the hospitality of the Wesleyan parsonage. He accordingly began his work in connection with the Wesleyans; but, after a fortnight of successful labor with them, he withdrew to another part of the city, and began to work avowedly on a separate basis. For some time great difficulty was experienced in finding a suitable hall for public worship; but late in February the Rev. George Kerry, of the English Baptist Mission, offered him the use of a chapel in Entally, an eastern suburb of the city. The offer was gratefully accepted, and the chapel, although inconveniently situated, proved very useful to the infant cause. Mr. Kerry has ever remained a warm and steadfast friend of the good work which he thus, at a critical moment, so materially assisted.



Rev. George Bowen.

Mr. Taylor's work in Calcutta took root much more slowly than in many other places in which he preached in India. The first class was organized on the first of April, but for some time the progress was slow. During the next six months Mr. Taylor devoted much of his time to visiting from house to house, holding meetings with the families, including, sometimes, a few neighbors, but no opportunity was found for preaching to any considerable number of persons, except in the suburban chapel. The first Quarterly Conference was organized on the 4th of September, when it was determined to build a temporary tabernacle on a rented lot in Zigzag Lane, a thickly populated part of the city. The work was commenced at once, and on the 9th of November the new place of worship was formally opened. From that day a new impetus was imparted to the work. Many were converted, and a silent but deep interest began to be felt widely through the city.

Meanwhile the foundation of a new brick church had been laid at a central point in the city, and the work was pushed rapidly forward. This enterprise was made possible for the struggling little Church by the generosity of the Rev. George Bowen, of Bombay, who, with characteristic liberality, gave $5,000 towards its erection. The building was eighty feet in length by fifty in width, which gave it a seating capacity a little larger than the average of Calcutta churches.

Bishop Harris arrived in Calcutta in December, 1873, expressed himself highly pleased with the state of the work, and, with the approval and consent of all concerned, transferred Rev. J. M. Thoburn from North India to Calcutta, relieving Mr. Taylor, who wished to go forward with his evangelistic work. The change, however, was not effected till the close of the following month.

Dr. Thoburn's arrival was welcomed by the little society. The first Sabbath was dreary and wet, and Dr. Thoburn himself was physically weary. After a walk of about a mile and a half, arriving at the dingy little edifice in Entally, he found only some fifty or sixty persons gathered there. The circumstances were far from being encouraging. The preached word, however, was with power. Souls were saved. The congregation increased, and in a month, upon the completion of the new building, over four hundred persons attended its dedication service. These subscribed the requisite amount to meet the balance of the cost of the building, and it was dedicated free of debt.

The new church was opened on the 22d of February, 1874. The congregation increased rapidly, and soon it became too great for the church to contain it. A gracious revival began in a few weeks, and has continued with but brief periods of interruption till now, (1879.) About three hundred persons professed conversion during the first six months, but comparatively few of these united with the Church, some being strangers, and others members of other evangelical Churches in the city. At the same time a deep religious feeling was manifested throughout the city, and a new activity began to be apparent among Christians of all denominations; an activity which, happily, still continues.

The hot season came on, which is one of the severest tests of the interest of a congregation; but the same crowds continued to attend, and the blessed work of salvation to progress. Souls were saved at almost every service, the class-meetings flourished, the special meeting held weekly for the promotion of holiness was the means of developing many into very efficient workers, and a spirit of earnest love prevailed among all.

Upon the recurrence of the cooler season it was resolved, under these circumstances, to rent the Corinthian Theater for Sunday evening services. The theater accommodated from fourteen hundred to fifteen hundred persons. Thus many more were reached, and again with precious results. A number of those who attended these services were educated Hindu gentlemen, and it was exceedingly gratifying, in view of the great object of the organization of the Church, to notice the interest they manifested by a continued attendance.

It was found impracticable, however, to continue these services in the theater during the hot season, for the building was not adapted for the use of punkahs, and was insufficiently ventilated. They were, therefore, again transferred, with some regret, to the chapel. Ere this was done, however, it was decided to erect such a building as was required for the successful progress of the work. A subscription for this purpose was asked of the congregation in the theater, and it was responded to so liberally that it was taken as a sure indication of the divine favor, and the enterprise was started with enthusiasm. The collection of funds was continued throughout the following year, and at the end of it sufficient had been raised to purchase a site and to commence the building, which was accordingly done. Another cold season was spent in the Corinthian Theater, and another hot one in the first chapel; and then, on the 1st of January, 1877, the congregation finally moved into a plain building capable of holding two thousand persons, though seated only for fifteen hundred. The financial statement made at the dedication informed the public that of the $38,000 required about half had been already received, and, upon request being made for the other half, it was promptly subscribed.

A very remarkable work has been carried on by the Calcutta Methodists among the seamen who frequent that port. The first man who offered himself for membership to Mr. Taylor was a captain of an English ship, and he was an earnest of hundreds who have followed him. From the first the claim of the seamen was recognized, and frequent services held among them, and at the beginning of 1875 Rev. T. H. Oakes was formally appointed to that department of the work. Mr. Oakes was of European parentage, but born in India, and had been a clerk in a mercantile office. On his way to the meetings (held in the temporary tabernacle in Zigzag Lane) he was accustomed to invite such seamen as he met to accompany him to the service. Many accepted, and were saved. Mr. Oakes was led further, and, visiting their boarding-houses in Bow Bazaar, and the shipping, larger numbers were gathered to the meetings and were saved.

Soon after this some of the ladies of the Church were led of the Holy Spirit to engage in an excursion into Bow Bazaar every Sabbath afternoon, in order to reach, with the gracious messages of the Gospel, those to be there found in the grog-shops and boarding-houses. They would sing and pray with those they so met, and ask them to attend the service at the chapel in Dhurrumtollah-street, or the Corinthian Theater, (which was occupied in the cold season,) as the case might be. Their work was much blessed. Out of these horrid dens many were plucked, indeed, as brands from the burning; and Bow Bazaar being thus well provided for, left at liberty the first-mentioned worker for more exclusive efforts among the shipping.

Here great encouragement was met with on every hand. Not only did large numbers attend the services,

and through the earnest preaching of Dr. Thoburn find salvation, but several captains were friendly enough to invite preaching on their ships, and the same blessed results attended the adoption of this means of reaching perishing souls, also. Soon quite a number were begging for admission into Church fellowship, and the necessity of a special organization for such became clear, and on December 5, 1875, The Seamen's Methodist Episcopal Church of Calcutta was organized.

The appointment soon stood on the conference minutes quite distinct from the Calcutta Church. The preaching of the Gospel has been attended with singular power among the sailors who frequent the port of Calcutta. It excites no surprise to hear of a dozen or a score of them being converted in a single meeting. Whenever at all possible a class is formally organized on board the several ships to which the converted men belong, and arrangements made for their holding regular services when at sea. In this way each ship becomes a floating Bethel, and the good work is spread throughout the world. There were ere long about fifty ships in different parts of the world, carrying praying bands composed of men converted in Calcutta. A large building, containing a coffee-room, reading-room, inquiry-room, and hall for public worship, with apartments for boarders, and also for the residence of the missionary in charge, had been rented at a cost of $2,400 a year, and served as the head-quarters of this work. The missionary in charge, Rev. F. A. Goodwin, had two valuable assistants, Messrs. Kerr and Jacobson.

Thus far less success had been met with among the native population of Calcutta than had been anticipated, and yet there had not been wanting tokens of encour-

agement in that direction. A separate Bengalee Church had not yet been organized, but separate services were held in the Bengalee language, while a dozen members and sixteen probationers had been received into the Church. A large number of English-speaking Hindus attended Sunday evening services, and many of them publicly avowed a genuine interest in Christianity.

For some years no attempt was made to establish schools in connection with the work in Calcutta, all the resources of the people being absorbed in church-building and aggressive evangelistic work; but early in 1877 it was felt that the time had come to make a beginning in this department of Christian labor. The Indian Government provides no education for the European and Eurasian children in the country, although willing to aid private parties in establishing schools for them. Most of the schools in India which had been provided for this class of people were under Roman Catholic or ritualistic control, and it became more apparent every year that the Methodists of India must make proper provision for the education of their children in schools free from the pernicious influence of sacerdotalism.

The first school opened in Calcutta was a very unpretentious one, for day pupils only, with two teachers, one of whom gave her services gratuitously. In a short time applications for boarding began to be made, and arrangements were made to admit a limited number of boarding pupils. At the close of the year it was found necessary to organize two separate schools, the usages of the country being extremely unfavorable to the co-education of the sexes. At this time a proposition was received from the managing committee of the Calcutta Girls' School to unite that institution with the new school

in such a way as to give the Methodists a denominational interest in the school without destroying its non-sectarian character. The proposal was accepted, and the school prospered. In 1877 it had seven teachers, and occupied buildings for which a rent of $2,400 per annum was paid. The number of pupils was one hundred. The boys' school was prospering, but as yet had a smaller attendance. In addition to these English schools three small vernacular schools were maintained by ladies of the Church.

Not the least interesting feature of the work of the Calcutta Church was an inebriate asylum, organized during the year 1878. It was not formally connected with the Church, and yet virtually existed in connection with it. Thus far it had proved very successful. The number of inmates was sixteen. The annual cost of the asylum was probably about $2,000.

One of the most marked tokens of God's favor toward the Calcutta Church had been seen in the faithful provision for the financial wants of the work. The first members were gathered from among the poor, and the great majority of those received later were comparatively poor persons, but at every stage of the work money was found to meet the pressing demands of the hour, and the disciples have lacked nothing. The brief history of this Church afforded not only reason for profound gratitude to God, but also inspired its members with most cheering hopes of future success. The position held by them was in some respects an exceedingly strong one, and, if faithful to their opportunities, they might do noble things for God in the years to come.

Darjeeling is a sanitarium for Calcutta, readily reached by public conveyance. It was one of the con-

ference appointments, and supported as pastor Rev. D. H. Lee.

Allahabad, an important railroad junction, and the seat of Government for the North-west Provinces, having a large English population, and the leading paper of India, the "Pioneer," was blessed with a flourishing Methodist Church, numbering more than a hundred, conducting seven Sunday-schools in various languages. The pastor, Rev. D. Osborne, was an eloquent preacher in Hindustani, as well as in English. A fine church building had just been erected, six thousand rupees having been raised for this purpose in 1877, making the total circuit income nine thousand rupees.

Jubbulpore is a prominent city in the Central Provinces. It had had a Methodist pastor for three years; the small membership had been encouraged and increased at a camp-meeting held there in the early part of 1878. L. R. Janney was pastor.

Agra is on the line of the North-west Provinces and the Punjab, due west from Lucknow. That which is more beautiful than the Taj was being raised here, a living temple of spiritual believers. Though the membership, an outgrowth mainly of the Calcutta work of 1873, was not large, they manifested their faith by contributing three thousand rupees in 1877 to the expenses of the cause. J. W. Gamble was pastor.

Roorkee, in the far north, had received an experienced missionary, Rev. P. T. Wilson, M. D., who had shown ability in preaching to the natives in their own language, acquired by faithful service in the North India Mission.

At Futtehpore, midway between Allahabad and Cawnpore, a probationer of the conference, W. Isaacson, had been appointed, who worked zealously among the natives.

Thus the Calcutta District stretched from the mouth of the Ganges far back toward the Himalayas, and reached westward half-way to Bombay. It had half a dozen ordained pastors who preached in the vernacular. In this respect it was more highly favored than either of the other districts, having, also, the beautiful language used by a hundred millions in India, as well as the Bengalee.

16. Bombay District.

The city of Bombay had a population of nearly a million, ranking second among all the cities subject to the British crown. In it the influence of Methodism was felt during the years 1875 and 1876, under the labors of Messrs. Bowen, Robbins, and Gilder, pastors, strongly supported by able and devoted lay preachers. Mr. Manekjee Mody, converted from Parseeism in 1874, was preaching to the Parsees; Mr. Bowen, speaking daily in Marathi; Mr. Robbins becoming soon pastor of the Marathi bands, and preaching in streets and halls. Street-preaching in several languages was a prominent feature of the Bombay effort. The cause here was greatly favored in having at its command the experience, wisdom, ability, and devotion of Mr. Bowen, for many years the editor of the "Bombay Guardian," and who had long ago adopted the self-supporting plan. This humble and eminent man was an ensample to the flock, and the Bombay Church, as parent of the others throughout this work in South India, magnified its office in helping infant Churches in many places. Its laymen, as well as pastors, had gone out to distant points regularly to preach. This Church sent ten thousand rupees to aid the first Methodist building in Calcutta. Poonah is a Marathi Brahmin city, one hundred and nineteen miles south-east of Bombay, and has a popula-

tion of one hundred thousand. It is high and healthy, its location being nearly four thousand feet above the sea. It has a large military station. Mr. Fox was the pastor of our Church here for three years, and it largely accepted his thorough views as to separation from the world, the attainment of entire sanctification of heart by faith, and its manifestation in self-denying practical godliness. Mr. Frazer, a talented theologian and railway magistrate, had been in every way a pastoral assistant. A large building, of which the rent was about fifty dollars a month, furnished a pleasant preaching hall, which could accommodate four hundred. It had many rooms for Sunday-school and day-school, and for the parsonage. Large subscriptions, on a plan of monthly accumulation, had been received for a new church, which would be erected soon. The Methodist people here had long been desiring the establishment of a religious seminary. In 1876 the South India conference resolved "that a high-school be located in Poonah, and that the south and west portions of the conference unite in sustaining it; and that, as the character of the school will depend almost entirely on the qualifications of its principal, no school be opened till an experienced and well-qualified teacher can be obtained." This body of believers were now caring for Mr. Drake, preacher to the natives, as well as for Pastor Blackstock. They co-operated in efforts for the salvation of the multitudes of India's own people, and a few natives were members of the Church—more than has been usual with new organizations. In all, Poonah had about a hundred members of the Methodist Episcopal Church. Their gifts for the cause of Christ in 1877, one of the famine years, when the cost of living was two or three times as much as usual, were 3,593 rupees.

Lanowlee is forty miles west of Poonah, and is a railway station, at the highest point of the Ghauts, amid wonderful scenery. It was a part of the Poonah Circuit. Here was a fine little church, toward the building of which a railway-driver, when converted, gave 1,200 rupees. In a beautiful grove at this point was held India's first regular camp-meeting, after the American fashion, for a week, beginning with the 17th of April, 1878. It was in charge of Rev. William B. Osborne. Some came eight hundred miles to attend. Thirty tents were occupied. Native preachers, as well as Europeans of several denominations, received the hallowed fire which descended upon this waiting, weeping, joyful, strengthened company. The "Bombay Guardian" spoke most highly of the meeting.

Egutpoora is a railway station, about fourscore miles north-east of Bombay, on the line which runs to Allahabad, in the valley of the Ganges. Mr. Pearcey had been instrumental in the establishment of a Methodist Episcopal Church here. Aided by Bombay, a church building, costing 4,500 rupees, had been erected. Now this band also subscribed 2,000 rupees toward the Bombay church edifice, an offering of gratitude for parental care. The members at Egutpoora were chiefly railway *employés*, European and native. Rev. G. K. Gilder was pastor.

Mhow is a military station, three hundred miles north-east of Bombay, where Mr. Nichols had been preaching to the European soldiers and civilians, and had employed native assistants to teach among the natives. A large church was erected. The income of this church for 1877 was 2,200 rupees.

Nagpore is the great city of the Central Provinces, and is four hundred miles east of Bombay. Ten miles distant is Kamptee, a large military station for English

and native troops. Mr. Gladwin, who was an English and Hindustani preacher for years in North India, became the pioneer of Methodism in Central India. Nagpore was one of the circuits which came under his labors. His successor was Mr. Robbins, his brother-in-law. In Nagpore and Kamptee there were one hundred and sixty Sunday-school scholars, and fifty members, who contributed 2,000 rupees in 1877.

Kurrachee, though not so large as Nagpore, was a growing city. It was six hundred miles north-west of Bombay, or yet more as the steamer goes. It lies by the mouth of the Indus, one of the mighty rivers of constantly-increasing traffic. Beloochistan is north-west, while Afghanistan is a little farther north. Here is a grand harbor, and the trade of the port took another leap with the completion of the railway to Mooltan, whence the line reaches Lahore, on the direct route from distant Calcutta to the north-west corner of the Indian Empire. Within Mr. Goodwin's pastorate here, of two years, a stone church and parsonage were built, valued at 8,000 rupees. There were forty members, who contributed 1,000 rupees in 1877. Mr. Fox was now hard at work here, preparing the way for a large force of laborers in Sinde.

17. Madras District.

This district was of considerable area, covering especially the peninsular part of Hindustan; starting from Madras, on the Bay of Bengal, to the western coast four hundred miles, and from Hyderabad, in the Nizam's Territory, to Cape Comorin, the southern point of the peninsula, seven hundred miles. The Methodist Church members were scattered along these great railroad lines, and were found at almost all points where Europeans and

East Indians were located in military, civil, or commercial employments. The railway from Madras to Bombay, stretching eight hundred miles north-west, was heavily used by a vast number of passenger and freight trains. The former class of trains started morning and evening for the opposite city, taking forty hours for the transit. There are several branch lines from this main trunk. Another great railway line runs south-west from Madras four hundred miles, to the west coast. At Jollarpett, one hundred and forty-two miles out, it sends a branch to Bangalore, eighty miles north-west. At Erode, two hundred and fifty miles out, it sends a branch south-east to the Bay of Bengal, through Trichinopoly, an English center, to Negapatam, a military station. Near Coimbatore, three hundred miles out, a line was expected to push up into the Neilgherry Hills, passing through beautiful Conoor to Ootacamund, the seat of Government during the hot season, from April to October. Negapatam is but a few hours by steamer from Ceylon, which is directly south, around which steamers go from Madras to London. This district, having forty millions of people, is mainly British territory, in the full sense of the word, under the name "Madras Presidency." Under the supervision of its Government was Mysore, having a native prince, but with British influence paramount at Bangalore. The Nizam's Territory is north-west, the strongest independent Mohammedan State, but guided by British advice, and backed by a large military force at Hyderabad. The net-work of railways had many small stations where the European and East Indian population are planted. This was becoming true, also, of the line just opened along the east coast of the peninsula, from Madras to the extreme south. Here was a vast field for religious work among Europeans and their descendants of

mixed blood. A witnessing Church, composed of these classes, was arising, to be a great power for good, to roll away the reproach which European ungodliness has brought upon the name of our holy religion, to co-operate with missionary effort by sympathy, supporting missionaries, themselves preaching, teaching, and testifying in the vernaculars to the natives, whose views and customs they well know, having lived among them for years, or perhaps, through all their lives. These must be the material of a large missionary force, supplying preachers and teachers to any extent, in proportion to their own conversions and consecrated zeal. They are to be a base of operations upon the native masses. It was mainly among the Europeans and East Indians that Methodism counted its converts in South India, for the reason that the pioneer preachers had been able to speak English only, and that the work had been so imperative in its demands, and rapid and wide in its out-reachings, that they had not had time to stop to learn the languages, Tamil, Telugu, Canarese, Malayalam, which are more difficult than Hindustani, used in the north. But among the converts several, such as Lawyer Gordon, of Madras, were preaching daily, and teaching to some extent in the vernacular. A great deal of evangelistic work had thus been done in the main cities, and at railway places among the natives. Deep impressions had been made. Some had turned from idols to worship the true and living God; some had turned from Romanism, which was hardly distinguishable from idolatry.

It will be remembered that Mr. Taylor visited Madras Presidency in 1874, having previously planted our Church in the Bombay and Bengal (Calcutta) Presidencies.

The city of Madras had four hundred thousand inhabitants, sixteen thousand of them Europeans and their descendants. It is the capital of the presidency, where the Duke of Buckingham, of royal blood, was governor, on a salary of 120,000 rupees a year. This post had been chiefly occupied by Rev. C. P. Hard. He entered the field December 25, 1874, and found Methodism under way, but carried on wholly by lay agency. He found four congregations, over which he was to be pastor, and he was, also, to be the presiding elder of that great district. His duties were, daily preaching and incessant pastoral work, and the successes were glorious. The Pursewalkum Sabbath-school was soon organized, which had two hundred scholars. The Church Building Fund had been started, which resulted in the erection of a church at Perambore, costing 2,000 rupees, and in a parsonage, with church site, "Stella Lodge," in Vepery, costing 10,500 rupees. The native work was prosecuted under Benjamin Peters, a native preacher, and other volunteers. The Poodoopett Pandal became a center of work among the natives in day and Sunday-schools. At Pursewalkum an English brother hired a hall for the Tamil congregation for preaching, bands, day and Sunday-schools. A pandal, erected in the court, enlarged the accommodation.

In 1874 a man named Pappiah heard the Gospel preached in Poodoopett Pandal, accepted the Saviour, and carried the glorious news to his native village, called Tuchoor, sixty-five miles from Madras, where a delegation of four men invited Mr. Hard to preach the Gospel. Mr. Hard, with Mr. Peters, returned with the delegation, and the result was the conversion of sixty souls. A mission was established, and a year afterward it was handed over to the Church Missionary Society.

because of our lack of native preachers to supply all demands.

The arrival from America of ordained men for the work in Madras District gave it a great impulse. Rev. F. G. Davis, on Black Town Circuit, Rev. W. F. G. Curties, on Perambore and Madras Railway Circuit, and Rev. James Shaw, on Vepery Circuit, were all greatly blessed in their labors. Churches were built, benevolent contributions made on a liberal scale, and souls converted.

In the eastern part of Madras our people, under Mr. Davis' leadership, had hired a hall at seventy rupees a month, in the midst of the most dense population, and were doing a good work.

The Madras Methodist Episcopal Church maintained three European and one native pastor, having about fifty men on the quarterly "plan," which assigned them meetings to conduct; there were fifteen fellowship-bands, as many weekly prayer-meetings, several Sabbath-schools, some primary day-schools, and besides, a large amount of street preaching was done. The Church had here won some souls from heathenism, and sought to use all available strength for the conversion of the natives.

Bangalore, containing two hundred thousand inhabitants, is two hundred miles west of Madras, and contains one thousand English and native soldiers, and a large English population. It is a beautiful and elevated location. The Methodist Episcopal Church was organized here five weeks after the first Methodist sermon was preached, and Mr. Shaw was appointed pastor, and continued here three successful years. Mr. Newlon coming to his aid in January, 1876, their pastoral care was divided. In this city there were now two circuits with Sabbath-schools having two hundred scholars, bands, and all the departments of religious activity be-

longing to Methodism. There were two churches, free of debt. That on St. John's Hill had lately been much improved under Mr. Newlon's care, and was a center of hearty and loving work for Jesus. Sabbath-school labors and the rescue of the souls of the imperiled poor had been prominent features of this toil for the heathen. At Richmond Town Mr. Shaw superintended, as pastor, architect, and builder, the erection of a beautiful church, which had been improved by Mr. Robinson. Our church property, exclusive of the lots granted by Government, was valued at 12,000 rupees, which meant much more than 6,000 dollars here, where skilled labor brings only twelve cents a day to a man who boards himself. Mr. Robinson had a model Sabbath-school, in which his wife, trained in Sunday-school work in New York city, was very helpful. Both of them were sweet singers, and used this accomplishment with good effect. Bangalore Methodism had a hundred members, but many Christians not Methodists heartily co-operated with them. A preacher to the natives had received assistance toward his support from this Church. Captain Lawrence, who had given his money profusely to our Church, preached in several languages. Miss Lydia Van Someren (now Mrs. Hard) had a Bible-class of fifty ladies on St. John's Hill. Her father maintained one of our preachers for a year at his table. The financial returns in Bangalore in 1877 were 3,000 rupees. A day-school has been started at Richmond Town by two Methodist ladies, and the people of South India greatly desired to establish a seminary in this cool and healthful place, so that they might not be obliged to send their children to ritualistic or Romanizing schools. A committee now existed which was aiming to secure suitable buildings for the purpose, but the first need was suitable

teachers, sent out from America, and receiving support, according to the principle of the conference—support, but nothing beyond.

Bellary is another place having a military establishment. It contained fifty thousand natives, and is three hundred miles north-west of Madras. It was visited by Messrs. Hard and Robinson in November, 1875. Conversions took place. Bands and Sabbath-schools were organized. The large school-house was secured for regular service. A local preacher was appointed as a supply. Philip Phillips, a few months later, sang here, and helped to raise 2,600 rupees for the church. Mr. Robinson made monthly pastoral visits to the place from Hyderabad. Mr. Ward came out from America in January, 1877, and built a fine stone church, which was opened in February, 1878. It cost 4,000 rupees, and the site was given by Government. Mr. Pincott, a local preacher, had strengthened the pastoral force, so that this young circuit, Bellary and the adjacent railway line, maintained two zealous pastors. The Sabbath-schools flourished. Much good was done among the soldiers. Pastor Ward was learning Telugu. Pastor Pincott preached in Hindustani, also. Here were now seventy-five members. The contributions in 1877 were 1,650 rupees. Bellary was most severely stricken by famine. Mr. Firth, a local preacher, had offered to repay the Woman's Foreign Missionary Society if it would send out a teacher. Bands were successful at Cuddapah, Gooty, Saichore, Shahabad, Gootburga, the principal points for three hundred miles.

The vast city of Hyderabad is four hundred miles north-west from Madras, and is the capital of the Nizam's territory. The native city proper bears the above name, and it is filled with the ferocity of Mohammedanism. Weapons are the usual appendages of the seem-

ingly brave. The talented prime-minister, Sir Salur Jung, who visited England lately, knew his people to be so hostile to Christianity that he had warned missionaries of the personal danger of their going down into the city to preach. An English community lies on the north side of the great city, called Chadarghat. Mr. Robinson went there on Christmas day, 1874, and spent three successful years. He built a church costing 12,000 rupees. The Sabbath-school, and sermons to it from the blackboard, and the songs, had attracted attention and gathered congregations. A good, intelligent, united, working Church had grown up here ; the pastor, Rev. Mr. Curties, had his home next door to this fine church, which was between a beautiful park and the splendid railway terminus. Many high English officials and natives of position had learned the principles of our faith, as set forth in the practical and holy utterances and lives of our pastors and people. The wife of the ruling English official aided our work in some of its financial efforts. Several native princes spent 300 rupees each, at one of our sales, to help our church building. Some of our people here testified for Christ in Hindustani, and our pastor declared the truth in that language. Converts from Mohammedanism were now expected.

Secunderabad, fifty miles to the north, including military points, Trimulgherry and Bolarum, still northward, was now a separate circuit, and had Mr. Gladwin, one of our older men, as pastor, who had a two-edged gospel sword, using, as he did, English and Hindustani. Here preaching halls and parsonages had been rented. Four thousand rupees were in hand toward the new church, and the people were seeking a site. Mr. Wale, the first and permanent and model treasurer, and others, had helped build the Chadarghat church. Here were a company of

believers, seeking varying ways of usefulness among the thousands of soldiers, in hospitals, by day and Sabbath and boarding-schools, by vernacular preaching, by tracts, by testimony and life. These circuits had one hundred and ten members, who gave 3,500 rupees in 1877.

STATISTICS OF SOUTH INDIA MISSION IN 1877.

	Membership.			Church Property.				Sunday-school Statistics.		
APPOINTMENTS.	Probationers.	Full Members.	Local Preachers.	Churches.	Probable Value.	Par'nages.	Probable Value.	Sunday-Schools.	Officers & Teachers.	Scholars.
Bombay District.										
Bombay	20	203	13	..	....	..	....	3	34	168
Poona	16	90	7	1	4,000	..	....	2	16	45
Tanna	..	...	..	..	....	..	....	..	..	...
Egutpoora	18	22	2	1	4,500	..	....	1	3	17
Mhow	8	15	..	1	4,000	..	...	1	5	60
Nagpore	29	23	..	1	350	..	....	3	21	160
Kurrachee	2	38	..	1	5,600	1	2,400	3	6	43
Total	93	391	22	5	18,450	1	2,400	13	85	493
Calcutta District.										
Calcutta	55	190	3	2	87,000	..	....	5	41	370
" Seamen's Ch.	95	16	1	..	....	..	....	..	..	...
Darjeeling	..	...	..	..	....	..	....	..	..	...
Raj Mahal	..	...	..	..	....	..	....	..	..	...
Allahabad	35	80	4	..	....	..	....	7	36	345
Jubbulpore	15	10	..	..	....	..	....	1	2	30
Agra	12	29	3	..	....	..	....	1	7	47
Meerut	..	...	..	..	....	..	....	..	..	...
Roorkee	5	22	..	1	2,255	..	....	..	..	...
Total	217	347	11	3	89,255	..	....	14	86	792
Madras District.										
Madras	68	332	4	3	4,000	1	10,200	7	60	600
Bangalore	25	66	2	2	9,700	1	1,450	2	20	192
Bellary	12	63	2	1	2,000	..	....	1	7	71
Hyderabad and Secunderabad	.. 31	76	3	1	12,000	..	....	3	24	117
Total	136	537	11	7	27,700	2	11,650	13	111	980
Total by Districts.										
Bombay	93	391	22	5	18,450	1	2,400	13	85	493
Calcutta	217	347	11	3	89,255	..	....	14	86	792
Madras	136	537	11	7	27,700	2	11,650	13	111	980
Grand Total	446	1,275	44	15	135,405	3	14,050	40	282	2,265

Values are in rupees. A rupee is about 47 cents.

PART VIII. CONTINUED IN VOLUME III.

Date Due

Ja 12 66			
Semester Loan			
[illegible]			

Demco 293-5

266.2
R27m
v.2

ocic # 4165674

REID

Missions & Missionary Society of the.....